

Here begy'meth the kalendze of the newe
Legende of Englande.



MUSEVM
BRITAN
NICVM

Lumley

The Prologe.

The firste treatyse of this present boke is taken out of the newe Legende of the sayntys of Englande Irelande/ Scotlande/ and Wales for theym that vnderstande not the Laten tonge / that they atte theyr pleasure may be occupped therwith / and be thereby more apte to lerne the resydue when they shall here the hole Legende / And it is to vnderstande þat nat oonly those sayntes that were bozne in theyse Countreys be in the sayde Legende and i this lytell treatyse / But also dyuerse other blessed sayntes that were bozne beyonde the see / and that came into any of theyse countreys Englande / Irelande / Scotlande / and Wales doyng there any notable thyng to the honour of god / and to the profyte of the people as to preche to theym the faythe of oure Lorde / and to sette the people in good orde / Or that haue lyued a blessed lyfe i any of theyse Countreys to gyue the people example of good lyuynge / Be also in the sayde Legende and in this present treatyse & be accompted to be of that countrey that they so came into / As seynt Augustyne the appostell of Englande whom blessed seynt Gregoꝛy then beyng pope sent fro Rome with seynt Paulyn / seynt Laurence the confessor and dyuerse other in his company to preche the faythe of oure Lorde to the people of this Realme then beyng Idolatrous and clerely alienatyd fro trueth wherupon Seynt Augustyne faythfully accomplisshynge his Auctorite with his company conuertyd Seynt Ethelbert then kynge of Kent and all his people to the fayth of our lorde / And after seynt Paulyn conuerted seynt Edwyn then kynge of Northamburie and all his people / in whiche countreys Churches were buyled Temples of Idolls destroyed or turned into Churches / byllhoppes & pcestes ordeyned in all the coun-

Prologe.

trete / And the fayth gladly receyued with great deuocyon
and after þe deth of seynt Augustyne and of kyng Ethelbert
kyng Edbalde þe was sone to kyng Ethelbert fell to Ido-
latrye forsakynge the cristen fayth / wherby the faythe there
was lyke to haue holly perysshed / whom þe sayd seynt Lau-
rence which was bishop of Caüterbury next after seynt Au-
gustyne by especyall myracle of seynt Peter reduced agay-
ne to the faythe / as in the lyfe of seynt Laurence appereth / &
longe after theye tyme other holy men / seynt Adryan / seynt
Honore / seynt Felpe / seynt Berne / and dyuers other cam
fro beyonde the see and moche edefyed the people i this Re-
alme of Englande and establyshed greatly that fayth whi-
che seynt Augustyne / seynt Paulyne / seynt Laurence and
theye company had begon / & also dyuerse countreys in En-
glande whiche were nat holly conuerted in seynt Augusty-
nes dayes / & some that after his dayes fell agayne to Ido-
latrye the they reduced to the fayth of our lord. And neuerthe-
lesse ryght ferre of this Realme of Englande specially of þe
Comen people haue harde of any suche men in soo moche þe
þe only herynge of theye names wyl be a lernynge to most
men / and so it wyl be of dyuerse other blessyd men and wo-
men that were bozne i this Realme / whiche haue done ma-
ny notable thynges for the comen welthe of the people ther
of as well ppytable for this lyfe as for þe lyfe to come / as seynt
Dunstan / seynt Deus dedit / seynt Wylfryde / seynt Os-
walde / seynt Cedd / and seynt Chadde byshoppes / seynt
Ethelbert / seynt Edwyn / seynt Ecgate / and seynt Oswal-
de kyngys / seynt Serburgh / & seynt Ermenylde quenes /
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Prologe.

other borne in other Countreys as before apppyth the fayth
of our Lorde hath ben pched receyued & greatly prosperyd
in this Realme so that many of our Auncestours neygh-
bours and frendes by the mercede of our lorde be now in þ
Joyes of heuyn to praye for vs. And for all the people & we
also by the grace & goodnes of our lord be heyyys appatai-
teto the kyngedome of heuyn / And if the lawe of god had
nat ben knowen i theyse parties both we & our Auncestours
myght pcase haue lyued in erroures as other do / wherfore
we be moche bounden to loue theym & honour them / & in ly-
ke wyse to do that is in vs to helpe other as they dyd to hel-
pe vs our Auncestours and frendys / And verily if there we-
re nowe in thysle dayes the hygh Charyte & pyte loue to al-
myghty god & to our neyghboure þ was in theyse blessyd
seyntes or at leest a desyre therto with loue of Justyce & sele-
of þ comen welthe & lyke desyre to bypunge þ people to good
lyfe with hole truste & sure faythe i our lord as was i theyse
blessyd men & women. It wolde renewe þ face of this worl-
de and bypunge a newe lyghte amonge the people / as it dyd
in the tyme of þ sayd gloruous seyntys in whom flozpyshed
& shyned all pfeccyon of vertues as euydently wyll appere
to theym that wyll rede theyr Legendre trewe mekenes in-
uyncible pacyence symple obedyence heuynly wysdome p-
syght charyte loue of Justice with mercede / pyte / & copassy-
on vppon theyr neyghbourys ryches in pouerte / & pouerte
in ryches with other lyke vertues and gracys gyltes of
god many of them were nedre outwarde but within forth
they were replenysshed with goostlye swetnes and Comforte /
In the syght of the worlde and in theyr owne syght they
were vyle and ablecte / but in the syght of almyghty god &
of all seyntes they were pzerpous & spngulerly elect / wher-

Prologe.

fore the people of Irelande haue seynt Patryke for his blessed lyfe and for that he conuerted moche people there to the faythe in great honour: and in theyr necessyties they call vnto hym for helpe with great deuocyon. And in lyke wyse in Scotlande the people there haue seynt Synian comenlye called seynt Cronyon in great honour for the same cause. And in Wales they haue deuocyon to seynt Dauid for his blessed lyfe: and for confermyng and establisshyng of þe people in the faythe by his prechyng and good example: but in this Realme of Englonde what so euer is the occasyon: fewe people in comparyson of the multytude haue deuocyon to any of thysse blessed seyntes that haue laboured for the welthe of the people in this Realme i tyme paste or that haue them in honour as other Countreys haue other seyntes in lyke case: yet we knowe ryght well that seyntys in heuyn be i suche fauoure with almyghty god þat theyre prayer is herde for suche persones as they pray for: and we maye not dowte but they be redye to pray for vs if we do worship them and call vnto them by our prayer for helpe. God for bede that any of vs shulde thynke or saye the contrarie as thynkyng in his mynde or sayyng in this wyse. Sayntes be aboue i heuen and we be here bynethe and therfore they haue no mynde vppon vs for to helpe vs or to pray for vs so to thynke or so to saye is to thynke playnly and to saye that seyntys haue no charyte: that is not so for if they had charyte when they were here i Erthe moche more they haue it now in heuen. But when they were here they hadde great charyte as it is open by the great labourys that they hadde for the saluacyon of the people of this Realme and prayed for them not called vppon so to doo. Therne what shall the great charyte do that they haue now in heuen. Let vs

Prologe.

beleue as seynt Paule sayth. Charitas nunq̃ exciuit. The
charyte that any persone hath here & doth contynue ther-
in whyle he lyueth sealyth not in Heuen neyther is there di-
mynyshted but it is there encreasyd and made more So of
thysle sayntes theyr charyte is more in heuen nowe thenne it
was here wherfore if the great charyte that they had here
made them so redy to pray for the people that callyd not vn-
to them for any helpe or prayer as is aforesayde / shall not
theyr great charyte that they haue now i heuen make them
moche more redy to pray specyally for all suche as doth wo-
thyp them & call for helpe vnto the. More ouer if theyr pray-
er were harde here byneth in the Erthe where they were so
fer from y^e blessyd p^resence of god / must not then theyr prayer
be herde now aboue i heuen where they haue god p^resent face
to face therfore sythen we be sure fyrste of this y^e they be re-
dy to pray for all y^e wyll deuotly call vnto them sure also se-
cōde of this that theyr prayer shall be herde lette vs deuoutly
as we can wth all our hartes call vnto them for helpe to pray
for vs & by y^e grace of our lord they shall here our prayer &
shall opteyne for vs y^e we desyre or a nother thyng y^e shall
be more pphyttable for vs & where y^e people of this Realme
of Englonde honour the glourous marty^r seynt George as
theyr chief patrone & defēder by whose prayer & speciall pro-
teccio they haue ben i tyme past pseruyd agaynst the^r ene-
myes & by y^e grace of our lord i tyme to come shall be yet ne-
uerthelesse if they also honour thesle glourous seyntes y^e
haue laboured i this Coūtrey for y^e helthe of y^e people as is
aforesayde they shall therby ryght hyghly please theyr Pa-
tron seynt George / & so they shall do all other sayntes suche
as they haue honoured & had deuocion to i tyme past for the
re is amonge y^e blessyd seyntes in heuen / one wyll / one loue

Prologe.

¶ one full charyte / where þ̄ honoure to all is honour to one /
¶ the honoure to one is honoure to them all / ¶ if any thyng
herein be myſtaken oꝛ nat ſpoken in cōuenyēt Englyſhe oꝛ
dewe oꝛ dre as it ſhulde be oꝛ if it be ouer ſhortlye touched oꝛ
nat ſuffycyētly exp̄ſſyd / wherby any maner of p̄ſone myght
be offēded oꝛ take occaſion of excepciō / þ̄ it wyl pleafe hym
to take it foꝛ þ̄ beſt / foꝛ ſo it is ment & charytably to refour-
me it by þ̄ Legende where nede ſhalbe takynge þ̄ pꝛyncy-
pall intēt of this treatyſe to be as a kalendꝛe / to ſhewe þ̄ na-
mes of þ̄ ſeyntes of theyꝛ cōūtrey & where they lye as it ſhal
do / when it apperyth ſo fette in þ̄ Legende as it doth moost
comely but not i all places / to ſhewe alſo ſome lytell thyng
of theyꝛ vertues & myꝛacles with ſome pte of theyꝛ ſtoꝛyes
ſhortlye touched / þ̄ it maye be as a pꝛeparatyſe oꝛ a begyn-
nyng to reduce the people of this Realme þ̄ rather to haue
the ſayde bleſſyd ſeyntes in loue & honoure foꝛ there can no
thyng be loued & honoured but it be knowē And foꝛ almo-
che as it is but of latety me ſyth the ſayde Legende was ga-
theryd to gyther in ſuche maner as it is now / and that eue-
ry thyng in this treatyſe is ſhortly touched moꝛe lyke to be
a kalendꝛe then a Legende cōſpyberyng alſo that the moſt
parte of tho ſayntes that be in the ſayd legende & in this ka-
lender were eyther boꝛne in this Realme oꝛ were abydyng
therin & that theyſe other countreys Irelande / Scotlande
and Wales / of betay ryght owe to be ſubiecte & obedyent to
this Realme of Englonde as it ſemyth this lytyll treatyſe
maye conuenientlye be callyd the kalender of the newe Le-
gende of Englonde.

¶ Moꝛeouer next after þ̄ ſayde kalendꝛe foloweth the lyfe
of ſeynt Byꝛget ſhortlye abyꝛgged a holy and bleſſyd wy-
dome / which lyfe is ryght expedyent foꝛ euery maner of per-

of wofull benford a yow thyng toke wyth
hys all thyng Prologe.

Some to loke vpon moost in especiall for them that lyue i ma-
trymony or in the estate of wydowhod þ they may se what
grace and vertue was in this blessyd woman which lyued
in the same degre as they do / and the rather to be encoura-
ged to desyre to haue lyke grace and vertue In þ latter en-
de of this boke is a lytell draught of Mayster water Hyldo
of the medled lyfe she wynged howe and by whome it shulde
be vled & though it haue ben Imprinted befoze this tyme
yet take it charytably / for þ more a good thyng is knowen
the better it is and parcase by this occasyon it may come to
the knowlege of some men that otherwys shulde neuer ha-
ue hardespeke of it.

¶ Explicit Prologus.

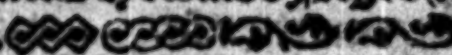
Here after foloweth the Table of theseyntes.

D e sancto Adriano Abbate & confessore. folio.	i.
De sancto Aldosius Aldano abbate. folio.	i.
De sancto Aldano Epō & confessore. fo.	ii.
De sancto Albano martyre. fo.	iii.
De sancto Aldelmo epō & confessore. fo.	iii.
De sancto Alredo Epō & confessore. fo.	iiii.
De sancto Amphibalo martyre. fo.	iiii.
De sancto Anselmo archiepō. fo.	v.
De sancto Audoenō Epō & confessore. fo.	vi.
De sancto Augustino Epō & confessore. fo.	vi.
De sancto Bartholomeo monacho. fo.	viii.
De sancto Benedicto cognomento biscop. fo.	viii.
De venerabili Beda presbitero. fo.	ix.
De sancto Benigno Epō & confessore. fo.	ix.
De sancto Bernaco Abbate & confessore. fo.	x.
De sancto Birino epō & confessore. fo.	x.
De sancto Bonifacio Epō & martyre. fo.	xi.
De sancto Bothulpho Abbate & confessore. fo.	xii.
De sancto Breguino Epō & confessore. fo.	xiii.
De sancto Brendano abbate. fo.	xiii.
De sancta Brigida virgine. fo.	xiiii.
De sancto Brithmo abbate. fo.	xiiii.
De sancto Bertelino Heremita & confessore. fo.	xv.
De sancto Cadoco Epō & martyre. fo.	xv.
De sancto Carodoco heremita. fo.	xvi.
De sancto Carantoco confessore. fo.	xvi.
De sancto Cedde Epō & confessore. fo. fo.	xvii.
De sancto Cedda epō & confessore. fo.	xvii.
De sancto Claro presbitero & martyre. fo.	xviii.

Tabula.

De sancto Ioseph ab Arimathia. fo.	lviii.
De sancto Clitanco Rege & martyre. fo.	xcviii.
De sancto Colseido Abbate & confessor. fo.	xcviii.
De sancto Columba Abbate & confessor. fo.	xcv.
De sancto Columbano Abbate & confessor. fo.	xc.
De sancto Cuthberto Epō & confessor. fo.	xc.
De sancta Cuthburga Regina & virgine. fo.	xcv.
De sancto Cungaro Heremita. fo.	xcv.
De sancto David Epō & confessor. fo.	xcv.
De sancto Decimiano Heremita & martyre. fo.	xcv.
De sancto Deus debet Archiepō. fo.	xcviii.
De sancto Dubacio Epō & confessor. fo.	xcviii.
De sancto Dunstano Archiepō. fo.	xcviii.
De sancta Eanfleda virgine & abbatissa. fo.	xcv.
De sancto Eata Epō & confessor. fo.	xcv.
De sancta Ebba virgine & abbatissa. fo.	xcv.
De sancta Edburga virgine & martyre. fo.	xcv.
De sancta Editha virgine & abbatissa. fo.	xcv.
De sancto Edmundo Epō & confessor. fo.	xcv.
De sancto Edmundo Rege & martyre. fo.	xcv.
De sancto Edwardo Rege & confessor. fo.	xcv.
De sancto Edwardo Rege & martyre. fo.	xcv.
De sancto Edwino Rege & martyre. fo.	xcv.
De sancto Edwoldo confessor. fo.	xcv.
De sancto Egberto monacho. fo.	xcv.
De sancto Egbino monacho. fo.	xcv.
De sancto Egwino Epō & confessor. fo.	xcv.
De sancta Eufleda Abbatissa & virgine. fo.	xcv.
De sancto Elphego Archiepō & martyre. fo.	xcv.
De sancto Erkenwald Epō & confessor. fo.	xcv.
De sancta Eremunda Regina. fo.	xcv.

Tabula.

De sancto Esterwino Abbate. fo.	xxxviii.
De sancto Ethelberto Rege & confessore. fo.	xxxviii.
De sancto Ethelberto Rege & martyre. fo.	xxxix.
De sancta Ethelburga virgine & abbatissa. fo.	xli.
De sancta Etheldreda virgine. fo.	xl.
De sanctis Ethelredo & Ethelberto martyribus. fo.	xli.
De sancto Ethelwoldo epō & confessore. fo.	xlii.
De sancto Felice epō & confessore. fo.	xlii.
De sancto Fiacco heremita & confessore. fo.	xliii.
De sancto Finane epō & confessore. fo.	xliii.
De sancto Fcillano epō & martyre. fo.	xliiii.
De sancto Fremundo Rege & martyre. fo.	xlv.
De sancta Fredilwida virgine. fo.	xlv.
De sancto Furco Abbate & confessore. fo.	xlv.
De sancto Gilda Abbate & martyre. fo.	xlvii.
De sancto Gilberto confessore. fo.	xlviii.
De sancto Godrico seruo dei & heremita. fo.	xlv.
De sancto Gimbardo abbate & confessore.	l.
De sancto Gudwalo Epō & confessore. fo.	l.
De sancto Gundlo Rege & confessore. fo.	li.
De sancto Guthlaco confessore. fo.	li.
De sancta Helena Regina. fo.	liii.
De sancto Henrico heremita. fo.	liii.
De sanctis Herwaldo nigro & Herwaldo albo martyribus.	liii.
Folio. 	liii.
De sancta Hilda virgine & abbatissa. fo.	liii.
De sancta Hildelitha virgine & abbatissa. fo.	lv.
De sancto Honorio Archiepiscopo & confessore. fo.	lv.
De sancto puerō Hugone & Iudeis crucifixo. fo.	lv.
De sancto Hugone Epō & confessore. fo.	lv.
De sancto Johanne de Wyrdlyngton. fo.	lv.

Tabula.

De sancto Altuto Abbate & confessoze. fo.	lx.
De sancto Andrecto & sociis eius martyribus. fo.	lxi.
De sancto Johē de Beuerlaco Epō & confessoze. fo.	lxi.
De sancto Ithamar Epō & confessoze. fo.	lxi.
De sancto Juone Epō & confessoze. fo.	lxi.
De sancto Iwyo confessoze. fo.	lxii.
De sancto Iustinano martyze & monacho. fo.	lxii.
De sancto Iusto Archiepō & confessoze. fo.	lxiii.
De sancto Iuthwara virgine & martyze. fo.	lxiii.
De sancto Kebio Epō & confessoze. fo.	lxiii.
De sancta Keyna virgine. fo.	lxv.
De sancto Kynedo confessoze. fo.	lxvi.
De sancto Kenelmo Rege & martyze. fo.	lxvi.
De sancto Kentegerno Epō & confessoze. fo.	lxvi.
De sancto Kplyano cum sociis suis martyribus. fo.	lxviii.
De sanctis Kyneburga Regina & abbatissa: & de sanctis Ky nelwyda & tibba virginibus. fo.	lxviii.
De sancto Lamfranco Archiepō. fo.	lxix.
De sancto Laurentio Archiepō. fo.	lxix.
De sancto Lethardo Epō & confessoze. fo.	lxix.
De sancto Machuto Epō & confessoze. fo.	lxx.
De sancto Maglorio Epō & confessoze. fo.	lxxii.
De sancto Malachia Epō & confessoze. fo.	lxxii.
De sancta Margareta Regina scocie. fo.	lxxiii.
De sancta Marencia virgine & martyze. fo.	lxxiii.
De sancto Mellito Archiepō & confessoze. fo.	lxxiii.
De sancto Melone Episcopo. fo.	lxxiii.
De sancto Melore martyze. fo.	lxxv.
De sancta Milburga virgine. fo.	lxxv.
De sancta Mildreda virgine & abbatissa. fo.	lxxvi.
De sancta Modwenna virgine & abbatissa. fo.	lxxvi.

Tabula.

De sancto Aegido abbate & confessor. fo.	lxxviii.
De sancto Amiano Epō & confessor. fo.	lxxviii.
De sancto Odone Archiepiscop. fo.	lxxix.
De sancto Odulpho confessor. fo.	lxxx.
De sancta Olitha virgine & martyre. fo.	lxxx.
De sancta Osmanna virgine. fo.	lxxxi.
De sancto Osmundo Epō & confessor. fo.	lxxxi.
De sancto Oswaldo Archiepiscopo & confessor. fo.	lxxxii.
De sancto Oswaldo Rege & martyre. fo.	lxxxiii.
De sancto Oswyno Rege & martyre. fo.	lxxxiii.
De sancto Ondoreo Epō & confessor. fo.	lxxxv.
De sancto Paterno Epō & confessor. fo.	lxxxv.
De sancto Patricio Epō & confessor. fo.	lxxxvii.
De sancto Paulino Epō & confessor. fo.	lxxxviii.
De sancto Petroco Abbate & confessor. fo.	lxxxix.
De sancto Pirano Epō & confessor. fo.	lxxxix.
De sancto Richardo Epō & confessor. fo.	lxxxxi.
De seruo dei Roberto abbate venerabili. fo.	lxxxxi.
De sancto Rumbaldo confessor. fo.	lxxxxi.
De sancto Sampson Epō & confessor. fo.	lxxxxi.
De sancta Serburga Regina. fo.	lxxxv.
De sancto Swithuno Epō & confessor. fo.	lxxxv.
De sancto Thatho Epō & confessor. fo.	lxxxvi.
De sancto Theliao Epō & confessor. fo.	lxxxvii.
De sancto Theodero Archiepō & confessor. fo.	lxxxvii.
De sancto Thoma Epō Hertfordie. fo.	lxxxvii.
De sancto Thoma Archiepō Cantuariensis. fo.	lxxxvii.
De sancto Thoma Monacho a gallis occiso. fo.	lxxxviii.
De sancta Walburga virgine. fo.	lxxxviii.
De sancto Walleno Abbate. fo.	lxxxix.
De sancto Walstano confessor. fo.	C.

Tab
De fa
neg
abb

Tabula.

De sancta Wenefreda virgine & martyre. fo.	Ci.
De sancta Werburga virgine. fo.	Ci.
De sancto Wulfredo Epō & confessoze. fo.	Cii.
De sancto Wyzo Epō & confessoze. fo.	Ciii.
De sancto Willibordo Epō & confessoze. fo.	Ciiii.
De sancto Wilhelmo puero & martyre. fo.	Cv.
De sancto Wilhelmo Epō & confessoze. fo.	Cvi.
De sancto Wilhelmo martyre. fo.	Cvi.
De sancto Wynwaloco Abbate & confessoze. fo.	Cvii.
De sancto Wistano Rege & martyre. fo.	Cviii.
De sancta Withburga virgine. fo.	Cviii.
De sancta Ursula & undecim milibus virginum martyribus. folio.	Cviii.
De sancta Wlshilda virgine. fo.	Cxii.
De sancto Wrico confessoze. fo.	Cxiii.
De sancto Wlino Epō & confessoze. fo.	Cxv.
De sancto Wulstano Epō & confessoze. fo.	Cxvi.
De sancto Edgare Rege & confessoze. fo.	Cxviii.
De sancta Birgitta. fo.	Cxxi.

¶ Finistubula.





Byggard & adunars
 Seynt adrian was abbot of the monaste-
 ry of biridian/ that is a lytle fro napuls
 And for his vertue/ and cunnyng vita-
 lian/ the pope wolde haue made him ar-
 chebyschop of Caunterbury/ & he of me-
 kenes refusyd it for his excuse desyred þ
 saynt Theodre myghte be elected ther-
 to/ & so he was vpon this condicion that he shulde accom-
 pany seynt Theodre into Englode and he assentyd/ and
 so refusyng the honoure he toke the labour/ And when
 he came into Englode he had comyttyd to hym the rule
 of the monasterie of seynt Augustyne of Caunterbury
 and there he gadered a great mulcitude of dyscyples &
 taught them mety/ astronomye arithmetryke/ & also dy-
 uynite/ & many of his dyscyples coude greke & late toge-
 al well as they/ owne/ & he with seynt Theodre taught þ
 reuones of syngyng in þ church of Englonde which afo-
 re they/ tyme was onely vled in Kent/ & he passed out of
 this worlde full of good werkes/ & good exammples the.
 v. day of January/ in the yere of our lord God seyn
 hundred & xiii. & lyeth in his monastery at Caunterbury
 And after his deth shypme of Englode which were lyke
 to haue ben robbed by pyratys i þ see by prayer to seynt
 Adrian were deliuered/ he reysed a man fro deth/ & he
 appered to one/ & bad hym shewe seynt Dunstane þ he
 dwellyd i houses þ were well & sufficietly couered/ but þ
 moder of almyghty god & he/ & other her seruauntes lay
 open to þ heuyns wherfore anone seynt Dunstane repay-
 red the Church of our Lady/ and vled moche to be the-
 re in contemplacyon/ and on a nyght as he was there in
 prayers he sawe euidently our Lady & seynt Adrian in
 A.C.

Handwritten marginal note:
 This is the first
 of the first
 of the first
 of the first

De sancto Aido siue albano abbate.
the sayd Church laudynge & honourynge our Lorde.

De sancto aido siue Aidano abbate.

A Man of Irlonde callyd sedia / and his wyfe
prayde certyen holy men to praye for theym
that they mought haue a Chylde / & after they
had prayed / they had the man & his wyfe goo whom & in
the nyght folowynge the husband sawe a bryght sterre
falle into the mouthe of his wyfe / And she sawe a bryght
mone falle fro y^e mouth of her husbode / & after they had
a sone whom they callyd Aidus / or Aidanus / And when
he came to age / he & his felowe Molassus entendyd to
goo on pylgrymage / & they wiste not whether / And by
Inspyracio of our Lorde they had .ii. great Trees grow
ynge therby tell them what they sholde do / And anon the
two Trees fell downe soon towarde y^e Northe / & y^e other
towards the Southe / And so the Chyldren deuyded / &
seynt Aidus came into the countrey of Agmenciu / & an
Afigell brought hym to the place where he wolde be / and
he went vppon the water to a place where two chyldren
were drowned / & by his prayers he reysyd them to lyfe / &
after he came to seynt Dauyd into Wales / & was wth hym
a longe tyme / and there for haste as he went to the wood
he lefte his boke open behynde hym / & though it rayned
in other places / it rayned not vppon his Boke / And seynt
Dauyd as he was by the see syde blamyd hym for leuyn
ge his Boke behynde hym / wherfore anon he lay pstrat
before seynt Dauyd / & of mekenes wolde not rylse tyll he
were bydden / And seynt Dauyd retournyd whom & for
gate to bydde hym rylse / & so the flowe of the see came / &
as he lay y^e see rose aboute hym & touchyd hym not / And

De sancto Aidano episcopo et confessoze.

Jo. li.

When seynt Dauid mysted hym he was moch heuy / and
sent Bretherne for hym / & they founde hym lyenge in the
bottomc of þe see / & drew hym uppe into theyr shyppe &c.
And on a tyme whē seynt Aidan went fro seynt Dauid
into Irlonde / he forgate his Cymbale behynde hym in
Wales / & when he had nede of it / it was sodenly brought
ouer the see to hym / Wherfore he thanked our Lorde / & a
nother tyme seynt Dauid sent for hym / & he went to hym
And when he shulde goo agayne into Irlonde / he asked
seynt Dauid how he shuld gette ouer the see / and he bad
hym goo to the see syde / & ony beest that he founde go on
hym to his Monastery / And he founde a beest lyke a Ho-
se & on hym he went ouer the see into Irlonde / & then the
Beest wente agayne into the see / He was a great gyuer
of Almes / and fastyd .l. dayes. and .l. nyghtes to gedyr / &
he dyed in great Age full of good Werkes & vertues the
day before the fyrste kalendas of Marche. And at seynt
Dauid thys he is callyd moadoke / and there his feest is
kepte with great honoure.

De sancto Aidano episcopo & confessoze.

A Here is a monastery in þe Ile of hii which of ol-
de tyme beloged to Brytayne now callyd En-
glod / & the pootys gaue it to þe Scottys because
they were firste couertyd by them / And se þe Aidā beyng
bull hope was sent fro þe Ile to preche to þe people of En-
glonde / and he taughte noon other wyse but as he luyd
hym selfe / what so euyl was geuyn to hym by the kynge
or Rychemen / He gaue it to poure men / he went on foote
to Dreche and Rode not withoute great nede / All that
were in companie with hym shuld Rede or Drape / And
when he was at dyner thoughe it were with the kynge

A. li.

De sancto Aidano episcopo ⁊ confessoze.

as it was seldorne he wolde goo fourthe and praye / he
wolde alwaye reproue Rychemen when they offendyd /
and not forberetheym for fere / noꝝ for theyꝝ Auctoꝝyte /
he gaue oyle to a pꝛeest which was called bitta as he was
goynge to sette enfilede doughter to kyng Edward to be
maried to kyng of wy / And bad hym if any tempest to-
ke hym in the see / that he sholde caste the oyle into the see
And it shulde ceasse / and so it pꝛouyd / and when penda
had thoughte to haue burnyd the Cytie of hamburgh
for þ he coulde not wyne it by streynge the / he leyde moche
wood / and hey nyghe to the towne / and seynt aidan then
beyng in þ Isle of Ferne to myles fro thens when he saw
the fyꝛe aboue the Cytie wallys prayed to our lord for
helpe / And by his prayer the wynde chaūged / and so the
towne was saued / ⁊ he dyed the day befoꝛe the kalendas
of Septembꝛe the yere of Grace. vi. hundred and. li. and
was buryed a lytle fro the sayd Cytie / And now parte of
his relykys be at Duresme and parte be had into Scot
lande / and twyse the house wherein he dyed / which was
adioynynge to the churche was saued / when the churche
⁊ all þ stꝛete were burned / ⁊ venerable bede þ wrote his
lyfe seyth of hym that he was a great louer of peace / and
charyte ⁊ was an ouercomer of Ire ⁊ couetyse / a dispy-
cer of bayngloꝝꝝ / a reprouer of pꝛoude men / and a com-
foꝛter of syckemen and pooꝛe men / and that as farre as
he coulde lerne this blessyd man omitted nothyng that
he lerned by þ euangelystys oꝝ pꝛphytys to be doon
fulfyllid it in that he coulde / howe be it in þ he kepte not
Ester at the due tyme / Bede prayseth hym not / noꝝ
prayseth hym for he seyth þ case he knewe it not / but he
kept it on a sonday / but he prayseth hym in that he kepte
pyng of his Ester / he beleuyd / noꝝ woꝛshypped noon

hamburgh

De sancto albano martire.

Jo. llii.

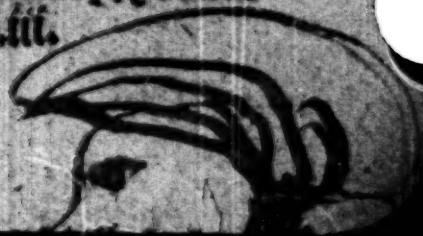
other thyng but as we doo / that is to say the Redempci
on of mankynde by the Passyon / Resurreccyon / & Asce
cyon of the medyatoz betwixte God & Man / our Lorde
Jhesu Criste / And in the lyfes of Seynt Oswalde / and
Oswyn kynges / And of Seynt Cuthbert dyuerse thyn
ges thynges be spokyn of this Blessyd man.

De sancto Albano martire.

Seynt Albon dwellyd i the Towne of berolame
that now is callyd seynt Albons / And in the ty
me of þ psecucyō of dioclesyan seynt Amphibell
came into Brytayne and lodged in the house of seynt Al
bon / and exortyd hym to be couerted / And shewyd hym
sumwhat of the beleue of our lorde / and he gaue lytle cre
dence to his techyng / And the same nyght seynt Albon
sawe a vision þ betokened the Mysteres of þ Incarna
ciou / Passyon / Resurreccion / & Ascencion of our Lorde
as in the Legende apperyth / And in the mornynge he as
ked of seynt Amphibell what his visyō betokened / & whē
seynt Amphibell had declared the hole mysteres therof
how our Lorde suffred Passyon and Deth / And how
he Rose agayne and assendyd to Heuyn / he sayd it was
all trewe that he sayde / And anon he Beleued / and was
Cristened / And thenne he was complaynyd on that he
was Cristened / Wherfore he was sent for / and was Ta
kyn as he was prayenge before a Crosse / And so he was
broughte to the Judge / And there constauntly he con
fessyd þ he was a Cristē mā / And so he was put i prison /
& there he lay .vi. Monethes / & in all þ tyme there felle no
rayne And therfore þ people thynkynge þ þ god þ Albō
woz chynned / phibited þ rayne / toke hym out of prysone /

Al. llii.

S



De sancto Adelmo episcopo et confessoze.

and wolde haue lette hym goo / And he seyng that it
wold haue let hym goo prayde our Lorde that his mar-
tyrdome shuld not be lette / And oppnyl dyspyssyd they
Adollys / and soo he was had with great vyolence to be
behedyd / and as he went a ryuer that wolde haue lettyd
they passage by his prayer dyed vpp / and oon of the
Knyghtys that drewe hym to his martyrdom seyng þ
great Myracles that our lorde shewyd for hym was co-
uertyd / & seynt Albō was behedyd the .x. kalēdas of Julī
the pere of our lorde god. CCC. vi. And anon the eyen
of hym þ strake it off felle owte / & he was buryed at seynt
Albons / & sum what the Leged leuyth it for a dowte whe-
ther he lyc now at seynt Albons or at ely / but it seemyth to
be the moze lyke þ he shuld lyc at seynt Albons / And in þ
legend apperith how kynge Offa repayred the monaste-
ry of seynt Albons / And how the heresy of Pelagias be-
gan at Wangoz / and how it was extyncte.

De sancto Adelmo episcopo & confessoze.

Seynt adelme was of kynne to Iue kynge of we-
stefarōs / & i his youthe he pphytēd moch i cōyn-
ge / & after he was made monke at malmesbury
& so pzeest / & then Abbot / And his fame went so fetre þ it
came to þ pope Sergyus / & he sent for hym to Rome / &
whē he had sayd masse in þ Church of lateranē & helde
þ bestemēt behynde hym to haue takyn it to one of his ser-
uaūtis / & none was there / it hōge vppō a sonne beame a
longe tyme / a womā þ was w Chylde defamed þ
therw / And saynt Adelme herynge þ was moch heuy &
comaūdyd þ chylde which was but .ix. dayes olde i þ na-
me of our lorde Jhesu criste to shewe if þ Pope were his
fader & he sayd nay / And so the Pope was deluyerd of þ

De sancto Alredo episcopo ⁊ cōfessore. Fo. iiii.
 cryme/ And seynt Alredme brought w̄ hym fro Rome an
 Alterstone which by the way brake/ ⁊ with his prayer ⁊
 blessinge it was made hoole/ And as it is sayd the same
 stone is yet i the priory of Briton now callyd Bruton he
 was a great wyter of Bokes / ⁊ meynteyned moche the
 due keepyng of Ester/ he neuer went out of his Mona-
 stery without a great cause/ he gaue great almes ⁊ wold
 stonde in þ water though he it were froste/ ⁊ snowe tyll he
 had sayd a hole psalter/ And after he was made bisschop
 of Shyrburne and in great age full of good werkes he
 went to our Lorde the. viii. kalendas of June. in the yere
 of our Lorde. vii. hundred ⁊. ix. and lyeth in his monaste-
 ry at Halmesburgh.

De sancto Alredo Ep̄o ⁊ confessorē.

Athen seynt Alrede was in his Cradell his fa-
 ce shone lyke the sonne/ And in his chyldhed
 he had the spirit of pphery/ And tolde þ very
 day of the deth of the Bisschop of porke / ⁊ he
 was in so great fauoure w̄ Dauid kynge of
 Scottys þ he was seconde to hym whiche a knyght en-
 uyd much w̄ great hatred insomuche þ somtyme in pre-
 sence of þ kynge he wolde speke opprobrious wordys to
 hym/ ⁊ he toke all patiently so þ the knyght meruayld
 ⁊ toke penaunce ⁊ askyd hym for geuynes / ⁊ he tolde hym
 that he ought to loue hym the more/ for by his hatred he
 encreysyd the more in þ loue of our lord/ And by hym his
 paciēce was prouyd/ And he was so meke that though he
 be were hurte he was not moche troubled therwith/ and
 if any accused hym he was not prouokyd to vengeaunce
 and he dyd alway good for euyl/ and when the kyn-
 ge wolde haue made hym bisschop he forsoke it ⁊ entred

De sancto Amphibalo martire.

into Kelygyon at ryeuall which is of þ̄ ordre of cistreaux
and was mayster of the nouyces / & a Nouyce that was
bristable was by his prayers twyse brought agayne to þ̄
Monasterye when he was goynge away / and when he
was made Abbot oftymes he counceyled his Bretherne
that noo foule wordes hulde goo out of theyr mouthe ne
any detraction / or othe / And he refourmyd the hole cou-
trei of gallway / and wrote the lyfe of Seynt Edward
Kynge & Confessoure and dyd many other thynges / he
was of great abstinence / and wolde moche rede in Bo-
kes that schulde moue compuncion / and he had great sy-
kenes ten yeres befoze he dyed and toke it in great paci-
ce and wolde no fysyke and oftymes was visityd with
Angells / and he knewe the veray daye of his Deth / he
sayde to his Bretherne that after he entered into Kely-
gyon / he neuer fret in malyce / no detraccon w any pson
that for any cause tarped with hym tyll nyghte / and þ̄ he
had lound alway peace / & Broderly loue / & his owne spi-
rituell quietnes / & he wente to our lord þ̄ day befoze þ̄ fir-
ste Idus of Januarie in þ̄ yere of our lord god a. M. a
hūdrēd. lxxvi. and dyuers thynges be here omittēd &c.

De sancto Amphibalo martire.

When Seynt Amphibell had couertyd Seynt Al-
bon / Seynt Albon aduertysed hym to go oute
of the Cytie / & so he went into wales & after
when Seynt Albon was martyzed & a great
multytude of people sawe a bryght Wyllow as-
cende fro his tounbe to heuyn / they were conuerted and
sent for Seynt Amphibell to instructe theym in þ̄ feyth / &
the messengers founde hym in wales prechynge to þ̄ pro

De sancto Anselmo archiepiscopo. fo. b.

ple/ and in the meane tyme a noyse rose in the Cytie that
some of the Cytie wolde goo wth Amphybell ouer þ^e see &
caste away þ^e worshypinge of they^r goddes / wherfore
a great company of the people furiously went to hym &
when they founde hym they boūde his armes and made
hym goo before they^r horses barefote / and in the way he
helpd a syke man / And when men of berolame met hym
they put hym to cruell Martyrdome / And many seyng
his constaunce were conuerted / wherfore they were put
to deth in his syghte a. M. persones whome he comytted
loyouly to our Lord / & as he was stoned he was i pray-
er / & sawe our Lord wth many aūgelles & seynt Albō was
amōge them & a voyce sayd þ^e he shuld be with his discy-
ples in padyse / And so Aūgels toke his soule to heuyn /
And all þ^e dyd any thyng ageynst hym were greuously
punysshed by þ^e hāde of god / & þ^e people seyng þ^e terryble
punysshemēt þ^e folowid were all cōuertyd / & many went
to Rome to do penaūce / & he was buryed at Radbourne
& lay there longe tyme vnkownen / And by reuelacion of
seynt albō his body was foude / & brought to seint albōs.

De sancto Anselmo archiepiscopo.

Seynt anselme was borne in þ^e Cytie of Augustā
in the moūtes of Alpey / and i his youth he came
to the monasterye of Becceuse in Normandy /
And there he was. iiii. yeres vnder lamfranke / & lyued a
Religious lyfe / & whē lamfranke was takyn to þ^e rule of þ^e
monastery of cadomence anselme was made Pryour of
Becceuse / & he abstractid hys mynde fro þ^e worlde & wor-
dely thynges & gaue hym holly to study & cōtemplacyon
And he assolyd many doutes in scripture / that had not

De sancto Anselmo archiepiscopo.

ben assoyled afore his tyme/ And he absteynyd so moche
that all glotony was extincte i hym so that he had no hu-
gre no: desyre of etynge as other men haue/ a yonge bro-
der of frowarde maners enuyed hym / & he suffred hym
all that he mought / not bzekynge the rules of the religiō
a longe tyme wherby at the laste the chylde began to lo-
ue seynt anselme / and wolde here his monycions and at
laste take his correccyons and an olde broder that longe
had enuyed hym when he lay syke / cryed out and sayd þ
two wood wulphes were betwixte his armes that wolde
strangle hym / and seynt Anselme herynge that / made þ
signe of the Crosse / and so they wente away & then glad-
lye he toke penaunce / Seynt anselme wrote many Bo-
kes / & the Deuyll had great enuy to them / & somtyme he
tete them in pecys / And he shewyd by dyuerse godlye ex-
aūples þ chylde[n] shulde as well be Instructyd by feyre
meanes / as by rygoure / And after he was made Abbot
he vsed moche contemplacyon / and appoyntyd other ap-
prouyd men to haue rule vnder hym / & he was dylygent
in receyuyng of gessys / And after he came into Englōd
where after the deth of seynt Lāfrāke he was made arch-
bushope of Caūterbury in the tyme of wyllyam Rufus
which was a great tyraūte & oppzesser of the Churche /
And by cause seynt Anselme namyd Pope ozban as Pope
he / The kynge toke great displeasour / And anon dyuer-
se of the Bushoppes gaue vp theyr obedyēce to Seynt
anselme / And after when he had asked thys leue of the
Kynge to goo to Rome / the Kynge bad hym leue þ pur-
pose / or go his wey without Retournynge / and after he
went to Rome / and there he had a decre for makynge of
Bushoppes þ they sholde not be made by geuyng of a
Basse / and as he came homewarde he came in vpon þ

De sancto Audoen epō & confessoze.

fo. bl.

In the seyntys of Englonde complayned to our lord of þ
kyng/ And our lord gaue a burnynge Arrowe to seynt
Albon/ & he sayde he wolde take it to a wicked spiryt that
was a taker of vengeaunce for synne/ And so he threwe it
into the Erthe lyke a comete sterre by which vision seynt
Anselme knewe þ the kyng was deed/ And after he ca-
me into Englonde/ & by desyre of kyng henry the first
he went agayne to Rome to chaunge the decre/ & when þ
kyng knewe the Pope wolde not chaunge it he sealed þ
Bullhopryche of Caunterbury into his handys/ And af-
ter þ kyng and he were agreed/ And the kyng lefte þ
olde custome of makynge of Bullhoppes by geuyng of
a staffe/ and in the yere of our lord a. M. a hundred & ix.
full of good werkys/ he went to our Lord the. xi. kalen-
das of Maii/ and lyeth at Caunterbury.

De sancto Audoen epō & confessoze.

Seynt audoen was archebushope of Roane / &
after he was chose / he wolde not þsume anon to
take it vppō hym / but went fyrste into Spayne/
And there prechyd to the people / and by his prayer they
hadde abundaunce of Rayne that were before. bli. yerys
woute / And he went to our Lord the. ix. kalendas of sep-
tember / and was buryed in Roan / And. xxx. yerys after
his body was found vncorrupte / And in the tyme of kyn-
ge Edgare foure clerkys came to his courte / And tolde
hym that they had brought wth them the Relyks of seynt
Audoen / And when he doubtyd / and marueplyd therat
they sayde without it appere by Myracles that it is soo
let theym be punysshed / and put out of the Realme / and
the kyng sayde that it belonged to Spyrituell examp-
nacyon / and not to hym / And had them tarpe tyll the Ar-
chebushope odo came / And whā þ Archbushop came þ

De sancto Augustino episcopo ⁊ confessoze.

Clerkes pſeuered in that oppynion / and prayde that it
mought be tryed by þ̄ ſhewynge of almyghty god / And
ſo a Lepour was brought furthe / ⁊ with deuoute prayer
the Archebiſſope made a Croſſe ouer hym with Bories
that they brought / And anon he was hoole / and a man
ſyke of the palſey with þ̄ hede / and with deuoute prayer
made in the name of ſeynt Audoen was alſo made hoole
And ſo þ̄ relykys with great honoure were had to Cau
terbury / and the ſayde clerkys ſeynge þ̄ place were ma
de Monkes ⁊ they endyd theyꝝ lyues in þ̄ ſeruyce of our
Lorde and of ſeynt Audoen / ⁊ in his Lyfe be many nota
ble thynges of his vertues counceyles / and myracles.

De sancto Augustino episcopo ⁊ confessoze.

Seynt gregory ſawe englyſhe Chyldeꝝ to ſell at
Rome ⁊ when he had lerned þ̄ they were callyd
Angli / ⁊ þ̄ they were not Criſtened / he ſayde it
was great pyte þ̄ the ſpyryte of Deuetyes ſhuld haue ſo
fewe People / foꝝ he ſayde they were well callyd Angli /
quaſi angeli / And ſo he had great deſyre to haue prechyd
þ̄ ſeythe to them hymſelfe but þ̄ the people of rome wold
not ſuffre hym to go ſo ferre / ⁊ therfore whē he was ma
de Pope he ſent ſeynt Auguſtyn ⁊ many other into En
glonde as he had lōge deſyred / ⁊ they toke w̄ them inter
pretours out of Fraunce / and they landyd in the Ile of
Canet / and Ethelbertus was then kynge in Kent / and
he had maryed a Lady of the kynges blode of Fraunce
which was Criſtened / And whē they ſhuld mete þ̄ kyn
ge they brought before them a Croſſe and an Image of
our Lord / And when ſeynt Auguſtyn had made a lōge
ſermon to þ̄ kynge / of the power of our lorde / of his paſſe

De ſācto Aidano epīſcopo et confelloze.

fo. vii.

ſyon / and reſurreccyon / & of the entent of theyꝝ cōmyng
that it was to haue hym forſake Idollis / and beleue in
our lord / and ſo to come to an euerlaſtinge kyngedom /
the kyng ſayde bycauſe they were come fro farre coun-
tres to ſhewe hym that they thought was beſt / he wolde
receyue theym fauozably / and mynyſtre to theym ſuche
as they neded / but as to chaūge his beleue / that his aun-
ceſtours had ſo longe kepte / he wolde take reſpyte the-
rein / and ſo he appoynted theym a lodgyng in Caūter-
burie / and gaue theym lycence to conuerte as many as
they coulde / and after the kyng ſeynge theyꝝ bleſſyd ly-
fe / & Myꝛacles that they dyd / was conuerted / And ſeynt
Augustyne was made archebiſſhope of Caunterbury /
of the Biſſhope of Arelatence / and anone ſeynt Augu-
ſtine ſent to rome to ſeynt Gregory certayn interrogaci-
ons wherto ſeynt Gregory answered at great lēgth as i
þ Legēde appereth / & alſo ſeynt Gregory wrote dyuers
goodly Epyſtles to the kyng ethelbert to the quene / to
ſeynt Augustyne / & to ſeynt Mellite / & amōge other thyn-
ges he diſpraiſeth moche the uſe in ſome contreys that
women do not noꝝyſſhe theyꝝ owne Chyldren / and exor-
teth theym to do it / and ſeynt Augustyne with the helpe
of the kyng Ethelberte had a great metyng with the
Biſſhopes / and clergye of Wales / to reſourme the tyme
of keepyng of Eſtre / & dyuerſe other thynges that they
uſed agaynſte the good ordze of the Church / and to ha-
ue theym chaꝛytably by cōmon aſſent / mynyſtre the wor-
de of god to the people / and they Refuſed / and whenne
ſeynt Augustyne hadde helyd a blynde Man in pꝛo-
uynge that theyꝝ Tradycyons were not good / yet they
toke lōger reſpyte to a nother day / & at þ Day they retou-
ned wout makynge accorde / by cauſe ſeynt Augustyne

De sancto augustino episcopo & confessor.

rose not to them when they came which they Judged to be of pryde/ and many of the famous monasterye of Bā goz wherin were. xxi. hundred Monks were there at þ̄ day/ wherfore moche parte of the were after destroyed by Etheltrydus kynge of Northanhumbre a pagā bycause it was the wyd hym they came to praye for a kynge þ̄ was his enemy/ And seynt Augustyne went to yorke on foote to Breche/ & there he helyd oon of the Balsey/ and there he cristened aboue. x. thousande people/ And as he went fro thēs he helyd a lepoure/ at Cerne in Dorset shyre our Lorde apperyd to hym/ And famylierly spake to hym/ and confortyd hym and sayde he was with hym in all that he dyd/ and in the place where our Lorde stode he sette his staffe/ and there sprange vyppē a fayre Welle wherine he was at Cumpston in orforde shyre it was the wyd hym þ̄ the lord there wolde not pay his tythes/ & after as he was goynge to masse/ he comaunded þ̄ no man accursed shulde abyde within the Church/ And anon a deed Bodey arose and went into the Churchyard/ and seynt Augustyne went to hym and askyd what he was/ & he sayde he was somtyme Lorde of that maner/ and because he wolde not pay his tythes/ he was Accursyd by the Curat/ and so he Dyed/ And anon the curat by commaundement of seynt Augustyne rose/ and there assoyled hym/ & so they fell agayne to Alshes/ & when he that denyed payment of his tythes had seen this/ he fell downe to the foot of seynt Augustyne/ and confestyd his offence & ever after was discypyle to seynt Augustyne/ he went alwayes on foot somtyme barefoot/ and with longe kne lunge he had great calles on his knees/ and in his tyme kynge Ethelberte made seynt poules Church in Lōdō & he made two Bullhoppes oon at London & another at

De sancto Bartholomeo monacho. Jo. biii.
Rochester & he went out of this world the. vii. kalendas
of June & lyeth at Caüterbury / & he was translatyd in y
pere of our Lorde god a. M. lxxxi. the thyrde day before
the natypte of our Lady.

De sancto Bartholomeo monacho.

Seynt bartylmeu was borne in the prouynce of
whitbe / and in his youth he sawe wth his bodelye
eye our Lady / seynt Peter & seynt John euāge-
lyst / & our Lady with a plesaunte countenaunce bad hym
kys the steppes of her sone and aske of hym mercy / and
whē he lay pstrate / and cryed thyrse haue mercy on me /
our Lorde answered I haue mercy on the / and for euer
shall haue mercy on the / and after he entred into relygy
on at Duresme / And as he knelyd before the crucifyr he
sawe in spyryte the crucifyre bowe downe to hym / and
take hym in his armes & kysse hym / And he lyued in gre
te humilite / & obedyence / & suche werkes of god as other
Bzetherne dyd forgette or coude not doo he wolde per-
fourme for he wolde sey that oon Bzother shuld euer hel
pe fourthe a nother / And after by monycyon of Seynt
Cuthberte he wente to the Ile of Wharnerse / for that
place he sayde was ordeynyed for hym of God / and the-
re he lyuyd a Strayghte / and Blessyd lyfe many yers
And a lyfe of great exauple in his dyet fastyng / pray-
enge / and in his apparell / And he was of suche reueren-
ce / and goodly demeanoure that kyche proude men we
re aferde to appere afoze hym / And at his desyre wolde
ote tymes cease fro hurtynge of poure men / And he was
full of Charyte to lyke men / & poure men & alwaye cou-
ceylid theym to lede theyr lyfe in Pacyence the Dewyll
hadde great malpce to hym / & appetyd to hym sountyme

De sancto Benedicto cognomento Biscop.

lyke a Lyon/ lyke a Bulle/ or lyke an Ape / and ones he laye so heuy vppon hym and helde his Throte so harde that he had well nere fayled vnder hym/ and as he cryed oure Lady helpe/ he was delyuered/ And he was wonte to saye that the wycked spyryt was but frayle / and lyke Smoke and soon wolde be ouercome/ And on a nyghte he sawe seynt Cuthbert come vysibly to the Altar/ and make hym redye to saye Masse / And he helpyd hym to Masse to the ende/ And the Ile of Pharnense is full of Byrds that be callyd seynt Cuthbertys Byrds / And one of theym hadde losse her Byrde in a Rocke/ and she came and pullyd seynt bartylmewe by the Skyrte/ and ledde hym to the place/ And soo he took out the Byrde/ and anone they wente into the water/ and he knewe the tyme of his Deth. ix. yere before he Dyed / And he dyed on mydsomer day / & lyeth in the Ile of Pharnense. &c.

De sancto Benedicto cognomento Biscop.

Seynt benet Byscop was of noble Blode of Englonde/ and hadde great possessions geuyn hym by kynge of wy which he refused/ and entred into Relygyon in the Ile of Iymense/ and whenne he had ben there. ii. yeres/ he wente to Rome / and came agayne with Seynt Theodre whenne he came into Englonde / and broughte with hym many Relykys/ And after he made two Monasteryes/ one of Seynt Peter/ and anoder of Seynt Paule where venerable bede was broughte by pe/ And he was Mayster to venerable Bede / and fyue tymes he was at Rome/ and alwey retournyd with moche Rycheses of heuenly thynges/ and he studyed alway to prophyt theym that were vnder hym/ both in werke &

De venerabili Beda presbitero. fo. ix.
example/ And he pelyd by his scrpyt to our Lorde the
day befoze the Idus of January/ the yere of our Lorde
seuyn hundred and thye.

De venerabili Bede psbitero.

A venerable bede was borne in Gyrwence a lytle
scop ryuer of Tynne/ And he was brought vnder
seynt Benet Buss hope in the monaste-
ryes that the sayd seynt Benet made by the Ryuers of
Tyn and were/ And after he had attayned great cunny-
ge in lyberall science he gaue hym to study of scrpyture
And he lettyd Greke/ and Latten tonge of the discyple
of seynt Theodze/ and seynt Adryan/ And as he encrea-
syd in cōnyng and wysdome/ he encreasyd also i the de-
de of our Lorde/ And amonge. vii. C. Bretherne that we-
re in bothe monasteries what so euer any of theym had
in vertue it was hool in this blessyd man/ & in the. ix. ye-
re of his age he toke Bekon / and at Thyrty prechyd of
seynt John of beuerlap/ and all that tyme he gaue study
to Rulys of his Relygion and to Scripture/ and was
alway Redyng/ Wrytynge/ or Techynge / And many
came to hym to be assolyd of doughtys in Scripture
And those that myght not come sent to hym by Wrytyn-
ge/ And his fame was spronge soo farre that it came to
Rome/ And the Pope wrote to his Abbotte cōselyng to
sende hym to Rome to assyle certeyn doughtis there in
Scripture/ but whether he went or not it was not exp-
syd/ And. vii. weekes befoze his deeth he had great deafe
in his stomake/ and drewe his breth thyrche & not with sto-
dyng he lost not his study/ And all that tyme besyde his
buty he sayd daly certeyn deuocions/ And he assyd

De sancto Benigno epo & confessoze.


of our Lorde that he that had geuyn hym grace to ha-
cunnynge & vnderstandynge of his wordys / þ he wolde
geue hym grace to come to the euerlastynge well of cū-
nyng in heuyn / And thanne he teurned to his bꝛetherne
and sayd to them that he couetyd to be dissoluyd & to be
with out Lorde / And prayed them if he had any thyng
laboured for them / or prophetyd in any maner to þ chur-
che of god that they wolde therfore haue hym in remem-
braunce in theyꝝ prayers and lyuyng / vppon heere with
hooll mynde / & mery Countenaunce he made a specyall
Prayer to þ holy Ghost / And as he sayd (Gloria patri &
filio et spiritui sancto) with þ namynge of þ holy Ghost
he yeldyd vp his spyꝝt the .vii. kalendas of June with
so swete a Sauoure that all that were presente thoughte
they had byn in paradyce / And lyeth now with the Bo-
dye of Seynt Cuthbert / And in the legende appere two
causes why he was callyd venerable Bede / & not Seynt
Bede that for shortnes be here omittyd / And some men
adde therto a nother cause that his own lyf was off such
Auctoryte that they were redde in his lyf / And then he
was callyd venerable Bede / And not Seynt Bede for it
hadde not ben couenyent / And so that name that he had
geuyn hym in his lyffe cōtynued after his dech. .x.

De sancto Benigno epo & confessoze.

After Seynt Benigne had ben many yerys a
Bishope in Irlande he was warnyd by an
Angell that he shuld leue his owne Countrey
And lyue in Deserte / and soo he lefte Irlande / and came
to Glastonbury / And there he founde Seynt Patryke / &
he bad hym goo forth and set his staffe in the grounde

De sancto Benigno epo & confessoze.

fo. r.

and if it were þ place that was appoyntyd for hym by oure
Lorde it shulde growe/ And soo he went fourthe with
one Chylde/ and came into the Ile of Ferramoure And
there he sette his staffe in the Grounde which grewe and
bare leups/ And that place lackyd water/ And as þ chyl-
de was settynge water farre of and slepte by the way the
deuyll stole away his bestell/ Wherfore when he awoke
he was very heuy/ And charged hym that had takyn it
awaye in the name of god whom his Mayster benygne
dyd worshippe/ that he shuld brynge it agayne/ And the
þ Deuyll had no power to kepe it any longer but brought
it agayne/ And when his Mayster harde therof he pray-
de hartely to our Lorde/ and an Angell apperyd to hym
and bad hym sende his Chylde into the West parte of his
Celle/ and byd hym sette his staffe in the grownde / and
he shulde haue water/ and soo he dyd and hadde water
in such habundaunce that a Ryuer is ryfen therof whe-
re was none before/ And he mette with the Deuyll on a
Wyche/ and askyd hym what he dyd there/ And he say-
de he came to deceyue hym/ and he toke hym/ & with his
staffe all to bete hym/ and after he threwe hym into a de-
pe Wytte where to this Daye no man dare come/ for it is
sayd it hath no bottom/ & he shewyd þ Wytherne þ very
houre of his deeth and in theyr handys lyfynge / by his
eyen into Heuyn/ he yeldyd his soule to our Lorde the
thyrde nonas of Nouembze/ And in the yere of our Lor-
de a thousande foure score & aleuyn his body was takyn
vppe & borne to the Churche of Glastonbury / And the
Abbot with one of his Bones blessyd the people and dy-
uise of theym were helyd of theyr diseases. 

Bi.

De sancto Bernaco abbate & confessoze.

Seynt bernake was of noble Blode & fro his yowthe kepte the commaundementys of God/ And had great Ryches whiche he forsoke and wente to Rome/ and there by his Prayer he dystroyed a cruell Monstre that had dystroyed moche people/ And when he began to be moche magnifyed of the people he withdrew hymselfe pryuely and came to lytle Bityayne and there dyd many myracles/ and estones eschewynge the prayse of the worlde he came alone to the See syde/ and when he founde no Shyppe redy he comytted hymselfe to our Lorde/ and vpon a stone he came ouer the See in to Northwales and there he droue away wicked spryts fro a place that he enhabyted in the whiche afore his tyme was inhabytable/ And he punysshed his Body wth great fastynge ofte/ viggyllys/ and sharpe Clothes/ And that he kepte fro hymselfe he gaue to poure men/ He made somtyme Hartys to drawe in the chare/ And a Wylfe to kepe his Cowe/ And on a tyme when his Cowe was taken away by the kynges commaundement the water þe shuld haue ben soden in wolde in no wyse be boote wherfore the kyng came to hym on his bare feet/ And asked for geuenes And he forgaue hym and afore them all reysyd the Cowe agayne/ And for the kynges souper of Water he made Wyne/ and of stonys fysshes/ And in þe mornynge the kyng discharged his place and all thereto pteprynge fro all exaccyons And he went to our Lorde the vii. Idus of Apryll.

De sancto Birino epo & confessoze.

De sancto Birino epo & confessoze. fo. xl.

Seynt birine was made Buss hope by Pope ho-
 norius and was sente into Englonde to preche
 the worde of god in tho partyes where it hadde
 not ben prechyd afore/ And when he was on the see he re-
 membred that he had forgotten behynde hym his palle &
 he was wonte to mynys tre the blessyd sacrament bypon
 And so he armyd hym selfe with saythe/ and went out of
 the Shyppe into the see & went bypon the water/ & fet his
 palle & came agayne to the Shyppe & foude it standyng
 styll vnto his cumpnye agayne which befoze went a gre-
 te course/ And many in the Shyppe seyng that Myracle
 were conuertyd. And so. xxxviii. yere after the cōpnyng
 of seynt Augustyne he came into a porte amonge the peo-
 ple of the westsaxons that were then all Paganes/ And
 there he helyd a woman that myght neyther here nor see
 And cristenyd the kynge kynegylfus and seynt Oswal-
 de the kynge that then was come into tho partyes to ma-
 ry the kynge kynegylfus doughter was his godfader &
 both the kynges gaue to seynt Byrigne dorchester to ma-
 ke a Buss hoppers see therin/ And putte therin two Cha-
 nons seculers/ And in the tyme of Wyllyam conquerou-
 re that see was translatyd to Lyncolne by the Buss hope
 cōpnyng/ And in the tyme of kynge steuyn the Buss hope
 Alexander put Chanons reguler into Dorchester/ and
 bede de gestys Anglozū wytyth & after so & byrigne had
 conuertyd moche people/ & buylded many Churches he
 dyed & was buryed in Dorchester & & he was after trans-
 latyd to Wynchester by hedda the buss hope/ & thereupon
 was great sute bytwitte Wynchester/ & Dorchester for
 his Body & the shire wrote downe a Bulle to enquire
 the trouthe/ And it appereth not in the Legende what en-
 de it toke/ but it semeth to be the more pbable appoynted

Hy
 w
 & byrigne

De sancto Bernaco abbate & confessoze.

Seynt bernake was of noble Blode & fro his yowthe
he kepte the commaundementys of God / And
had great Ryches whiche he forsoke and wente
to Rome / and there by his Prayer he dystroyed a cruell
Monstre that had dystroyed moche people / And when
he began to be moche magnifyed of the people he with-
drew hymselfe pryvely and came to lytle Brytayne and
there dyd many myracles / and eschewynge the
praysse of the worlde he came alone to the See syde / and
when he founde no Shyppe redy he comytted hym selfe
to our Lorde / and upon a stone he came ouer the See in
to Northwales and there he droue away wicked spry-
tys fro a place that he enhabyted in the whiche afore his
tyme was inhabytable / And he punysshed his Body wth
great fastynge ofte / bygyllys / and sharpe Clothes / And
that he kepte fro hym selfe he gaue to poure men / He ma-
de somtyme Hartys to drawe in the chare / And a Wulfe
to kepe his Cowe / And on a tyme when his Cowe was
taken away by the kynges commaundement the water
þe shuld haue ben soden in wolde in no wyse be hooted
wherfore the kyng came to hym on his bare feet / And as-
ked forgeuenes And he forgaue hym and afore them all
repyd the Cowe agayne / And for the kynges souper of
Water he made Wyne / and of stonys fyre / And in þe
mornynge the kyng discharged his place and all ther-
to pteynynge fro all exaccyons And he went to our Lorde
the .vii. Ihus of Apryll.

De sancto Birino epo & confessoze.

De sancto Birino epo & confessoze. fo. xl.

Seynt birine was made Buss hope by Pope ho-
noryus and was sente into Englonde to preche
the worde of god in tho partyes where it hadde
not ben prechyd afore. And when he was on the see he re-
membred that he had forgotten behynde hym his palle &
he was wonte to mynyste the blessyd sacrament vppon
And so he armyd hym selfe with faythe / and went out of
the Shyppe into the see & went vpon the water / & fet his
palle & came agayne to the Shyppe & foude it standyng
styll vnto his cumpnge agayne which before went a gre-
te course / And many in the Shyppe seyng that Myracle
were conuertyd. And so. xxxviii. yere after the cōpnyng
of seynt Augustyne he came into a p. rte amonge the peo-
ple of the westsaxons that were then all Paganes / And
there he helyd a woman that myght neyther here nor see
And cristenyd the kynge kynegylfus and seynt Oswal-
de the kynge that then was come into tho partyes to ma-
ry the kynge kynegylfus daughter was his godfader &
both the kynges gaue to seynt Byrpe dorchestre to ma-
ke a Buss hoppers see therin / And putte therin two Cha-
nons seculers / And in the tyme of Wyllyam conquerou-
re that see was translatyd to Lyncolne by the Buss hope
remygge / And in the tyme of kynge steuyn the Bussope
Alexaunder put Chanons reguler into Dorchestre / and
bede de gestys Anglozū wrytyth þ after so þ byrpe had
conuertyd moche people / & buylded many Churches he
died & was buryed in Dorchester & þ he was after trans-
latyd to Wynchester by hedda the buss hope / & thereupon
was great sute bytwitte Wynchester / & Dorchester for
his Body & the shire wrote downe a Bulle to enquire
the trouthe / And it appereth not in the Legende what en-
de it toke / but it semyth to be the more pbable oppynyon


Hy
wylle
Byrpe

De sancto Bonifacio ep̄o et martyre.
that he lyeth at Dorchester for it was prouyd that myracles
had be doon in his name at Dorchester.

De sancto Bonifacio ep̄o ⁊ martyre.

Synt boniface was borne in Englonde / ⁊ whē
he was but fyue yere olde / he wolde here sermons
and dyligently enquire what shulde be prophy-
table to hym for the lyfe to come / And after he entered in-
to Kelyggon at huntstell / And there he opteynyd great
lernynge in holy Scripture / and gaue all men exam-
ple of good lyuynge so that his name was spred i all mo-
nasteryes / And bypon great delyberacyon he askyd ly-
cense of his Abbot to preche to paganes to couerte them
to þe fayth / And after he went to Rome And there he was
honorably reseyuyd of the Pope Gregory the secunde ⁊
was made Bysshope / And after he couertyd moche peo-
ple to the faythe in the countreys of fryson / Turynge /
Saxony / and Hesson / And diuerse men of Englonde he-
rynge his fame came out of Englonde / and assysted hym
moche in Wyrtyng / Redyng / and Prechyng / And af-
ter he sent to Rome and made reporte to the Pope of that
he hadde doon / And when he hadde Bysshopyd dyuerse
Monasteryes ⁊ Chyrches he went to Rome hymselfe wth
a great Cumpany of dyscyples and there moche people
cam to here his doctryne / And Charlemayne kynge of
france made hym after Bysshope of Magunce / And
anon he destroyed Heresyes there / And enducyd þe peo-
ple to kepe the synodales after the Lawe of the Church
whiche afore his tyme were in the partyes nyghe for-
gon he wrote a Letter to Ethelbalde kynge of Englonde
praysynge hym moch in that he was a great geuer of al

De sancto Botulpho abbate & cōfessore. fo. xli.

es/ And þ he punysshed offenders/ louyd peace / & deff
dyd wydowes & Orphanes but that he lefte his wyfe &
lyuyd in aduoutry / He reprouyd hym moche / & shewyd
hym examples of dyuerse kynges þ for þ byce were gre
uouly punysshed of almyghty god / & the sayd ethelbald
bycause he folowed not his Counceyll was slayne by a
Tyant / and was buryed at Reppingedon / And when
saynt Boniface was of great age he lefte his Bishop
ryche to lullo a man of approuyd maners & cheuyd hym
that his tyme of Resolucion out of this worlde drew ne
re / And anon after he went into þ cōtrey of Frysons / &
there he cōuertyd many thousandis of people / And buyl
dyd Churches / and made a Monasterye & ordeynyd to
them a Bishope / And on a tyme as he with his compa
ny was lodged in a Medowe in tentys Cheuys suppo
sunge them to haue moche Ryches murdered them / and
for they stufe the cheuys darved so þ one of them kyllyd
another / And at laste a fewe that were lefte a lyue lokyd
in the fardellys & founde nothyng but a fewe Relykys
& Bokys / And lullo brought his Body to a Monastery
that he had made a lytyll fro Magunce / he dyed in þ mo
nas of June / in the yere of oure Lorde god seven Hun
dred. lxx. 

De sancto Botulpho abbate & cōfessore.

After the Saxons had cōquered this realme of
Englonde / and after þ faythe was somewhat
receuyd but that it was moche grosely / ma
ny noble men of Englonde sente theyr Chyldren into ol
de Saxony to be more fully Instructe in the feythe &
in Holy conuersacion / Amonge whome Botulphe and

De sancto Bregwino epo & confessoze.

his broder adulphe were sent thyder which anon sought
for a Monastery / and entered into Kelyggon where bo
thulphe amonge partyt men was reseyuyd to be a may-
ster / And after he dysposyd hym selfe to cum agayne in-
to Englonde / And.ii. Sisters of the kynge of South
englonde / which were also sent into those parties to ler-
ne vertues sent by Bothulphe to the kynge they? Bro-
der / And desyred that he shulde gyue to Bothulphe a cer-
teyn grounde to buylde a Monasterye vppon / And he
agreed therto / And so he buyldyd a Menasterye in a de-
serte callyd Akanhoo which then was full of wyckyd spi-
ritys / And by his prayers & with the sygne of the Crosse
he droue them all away / And anone he gaderyd dyscy-
ples / and that he had lernyd by yonde the see he shewyd
to his dyscyples dyslygentlye / He hadde no pryde nor fro-
warde maners but in all thyng he was humble / & meke
he dyd many Myracles in his Lyfe / And he had the spy-
ryte of prophete / and shewyd thynges þ were to come
as though they had ben paste / And when he was syke ly-
ke Iobbe he was patient euer spekyng for the helth of
soulys / & of þ Joyes of heuen / And admonysshed his bre-
therne to obserue the rule of they? relyggon and he went
fro the Wyson of this Lyfe the.xv.kalendas of Apryl / &
was buryed in the Monastery that he had made which
after his Deth was destroyed by Danes / And after a þ
ste by commaundement of seynt Ethelwolde wolde ha-
ue takyn vpp his Relykes / and they wolde not remoue
tyll he toke vppe also þ relykes of seynt adulphe / and the
hed of seynt Bothulphe was sente to Ely and his Bodye
with the bodye of seynt Adulphe were had to thomey.

De sancto Bregwino epo & confessoze.

De sancto brendano abbate.

fo.riii.

Seynt bregwyn was borne in saronpe & he was chosen of god in his moders wombe/ And for loue of the great lernynge that fro þ tyme of seynt Theodre flowyd in Englonde/ he leste his owne Coun tre & came into Englōd/ And anon he propheted moche in hōlþ Techynge & heuynly wīsdome/ And at last forsa kyngē this deceptfull worlde/ he assopatyd hym selfe to a college of Monks/ and he was Buss hope after seynt Cuthbert/ And shone soo clere in vertuous werkēs that euery man myghte se in his steppys the wey to lyue bet tuously/ And þ thyrde yere after he was made Buss hop he went to heuyn the .vii. kalendas of Septēbre / & lyeth at Caunterburp/ A man without reuerence set his corne vppon seynt Bregwyns tounge/ and anone it was thro wen a good space of/ And the seconde tyme it was spar kled all the pauement wherfore his shryne was after had in moze reuerence/ And a lame man that went of all fou re at his tounge was made hool.

De sancto Brendano abbate.

Seynt brendane was borne in the weste parte of Irlonde/ And his Moder when she was w chyl de w hym sawe her bosome full of shynynge gold And by tēps Shynynge with a merueylous bryght nes whiche byspon Erus the Buss hope enterpretyd to spgnyse that she shulde bere a Chylde of great holynes And in the nyght when he was borne Erus the Buss ho pe sawe all the prouynce illumyned with a great lyghte And aungells fleyng aboute in whyte besture/ And the Buss hope noursyshed the Chylde/ and brought hym up in hōlþ lernynge & as þ Buss hope & the Chylde were to

C. l.

De sancta Brigida virgine.

gether a man came faste rennyng for fere of his enemy-
es/ And the chyldre hade hym goo to a stone therby & fet-
nothyng/ And whan his enemyes came they stroke the
stone takyng it for the man/ & the man for the stone/ and
when they knewe the meruaylous werke of God therein
they toke penaunce/ & to theyr deth lyued with the Bus-
shope Laudynge/ and praylynge our Lorde/ And after
seynt Brendan shewyd the Bushope that he wolde goo
lerne the Rulys of the holy Faders of that Ile/ And the
Bushope assentyd thynkyng that that moryd came of
our Lorde/ And whē he had byn with a nother holy Bes-
shope an Aungell had hym wyte a Rule/ and so he dyd
whiche contynueth to this day/ And after he leste þe worl-
de/ and was fader of.iii. M. mōks/ and he made. xlii.
Rulers ouer theym/ and lyuyd hymselfe in an Oratorie
with them/ and after he sayld many longe wayes in the
See/ and escapyd many perylls in that iourney by the
speciall assystaunce of our Lorde/ and when he had ben
fourthe. vii. yere he retournyd agayne to his Monaste-
ry/ and there his staffe was leyde vppon a Chylde that
was deed/ & after. iii. dayes he rose agayne to lyffe whē.
ii. kynges baryed/ & entendyd to haue destroyde others
cuntrey & by his entreatyce wolde not cease by his pray-
ers they were made in such case that they coude not goo
out of þe place where they were/ wherby they knewe theyr
redefaute/ and leste theyr enterpryse/ And he went oute
of this Worlde full of good Werkys/ and great Myra-
cles the. xvi. kalendas of June/ at cluenarca.

De sancta Brigida virgine.

Synt byrde was borne in Irloude / & her moder
 when she was with Chylde with her was solde
 in bondage to a wiche and she caste vpp all the
 mete that she receyvyd of the wyches / And he perceyvyd
 it & sayd that he was vncleane / and that the Mayde was
 full of y^e spirit of god / and coude not take his mete / and
 so he gaue her a Cowe of her owne with whose Mylke
 she was fedde / She was full of Myte / & hadde great co-
 passyon to poze men and gaue all that she had to theym
 in Almes in her youth she gaue Butter to poze men / And
 whenne the wich which was her Mayster was angrye
 therwith by her prayer it encreasyd agayne / And he se-
 ynge that / was conuertyd and gaue her. xii. Kyne / and
 made her free / and sent her to her fader & after her fader
 thoughte to sell her agayne bycause she gaue pruely to
 poure men all that she myghte gette / And offerd to selle
 hyr to the kynge / And when the kynge askyd of her why
 she gaue awaye her faders swerde / she sayde she had ge-
 uyn it to our Lorde / and if he askyd of her the kynge &
 her father both / she sayde she wolde gladly gyue theym
 both vnto hym / and then the kynge gaue her a swerde
 to gyue her fader / She was euer ententyfe to a hoole
 chynesse / & sobryenes / And euer encreasyd fro dūe to dūe
 And she prayde to our Lorde y^e some deformyte myghte
 falle vppō her / y^e no man shuld aske her in maryage / and
 anone oon of her eyen wente out / And when she was ma-
 de a Nonne her eye was hole agayn / Certeyne Alle y^e she
 made of a stryke of malte seruyd moche people all y^e vtas
 of ester / she helyd Lepours men syke of y^e Dalley / blinde
 obcessyd of deupllys / a dygn y^e was blinde prayde seynt

De facto B:ithuno abbate.

B:ythe to blesse her euen þ she myght se / & she dyd so Ar
anon she had hyr syghte / & the she prayde her to close her
euen agayne for the moze þ a man is absent fro þ world
the neter he isto God / And then seynt B:ythe closyd her
euen agayne / and on a nyght in frost & snowe whē other
slepte / she went into a þonde wepyng & prayde / And so
she thoughte to haue perseueryd / but þ oure Lord other
wyle dysposyd / And she knewe when her tyme to passe
out of this worlde drew nere / And aboute þ yere of our
Lordes þue hundred and .xviii. she went to our Lord in
the kalendas of february.

De sancto B:rythuno abbate.

Seynt brythune was bozne in Englod / and was
Disciple to seynt Iohn of Beuerclay many ye
rys / And for his holy Lyfe / and laudable couer
sacion he hadde hym in great famyllyartyte befoze other /
And he made hym Abbot of deirwodde now calld Be
uerley / He was a Louer of vertues / and a persecutoz of
byces / A dyspyler of the worlde / and desyrous of þ kyng
dome of heuyn / and a dyligent instructour of the flocke
to hym commyted a executoure of Justyce and Wyte / A
great gyuer of Almes / And a keper of Hospytalyte and
redye to doo all thynges that he myghte please our Lord
with all / And he lyued in good Werkys vnto great
Aege / And endyd his Lyfe in the Idus of May / and
was Buried in his Monasterye / And after the Clergy
and the people sepyge the great Myracles & Sygns
that our Lord shewyd for hym by a comyn assent trans
latyd his Body / and leyde it by his mayster seynt Iohn
of Beuerley.

De sancto Bertelmo heremita & confessoze. fo. 1b.

Synt bartelme was sone of the kynge of kynge
of the countrey of Stafforde / & he lefte his coun-
trei and went into Irelande / & there was in gre-
te famyllyaryte with a kynge of Irelande / And there by
entysynge of the Goodly enemy / he gate the kynges
doughter with chyldre and pryncely brought her into En-
glande / And in a forest he traueled where bothe he &
the Chylde were kyllyd with wolves / which he accom-
ted to be his defaute wherfore he dyd great penaunce ma-
ny yers / and the Deuyll temptyd hym to make of sto-
ne Brede / and to the contrary he made of Brede a stone
that yet remainyth at Bertelmesley / and after he wente
with seynt Guthlake fro herefordon / to Crowlande & the-
re he lyuyd with hym many yers in great penaunce do-
ynge / And when seynt Guthlake was noon oute of this
transpoynte lyfe / And seynt Bertelme hadde seen hym
Buried he returned agayne to his fader / And he ga-
ue hym a grounde where staff is now Buylde the bey-
nge growen with Busshes / & byerps to lyue therein a soly-
tary lyfe / but his fader knewe not that it was his sone /
And after his faders deth a kynge that entered the Re-
alm by myght wolde haue takyn the grounde fro hym
under coloure of lawe / and offerde to ioyne batayle ther-
fore / And by an yngell that was his champpyon he de-
fendyd it / and after that the kynge and all the people lo-
uyd hym as theyr owne fader / And he aduoyd ynge to
pouer honoure / Lette that place and lyued in Deserte
placys in prayere & bygyl & endyd this lyfe 5. b. Idus
of September / And at Stafforde our Lorde hathe shewyd
for this holy man many great Myracles.

De sancto Cadoco epo.

Seynt cadoke was sone to kynge güdlenz / and
before his byrthe there were seen in the Chaum-
ber where is moder was.iiii. Laüpes at. liii. cor-
ners of the Chaumber with a great lyghte / And when
he was borne an Ängell had the kynge take a holy Cre-
myte which on the morowe schulde come vnto hym to cry-
sten his sone / And the same Nyght of his Byrthe all the
Cellers were founde full of Oyle and Honny / And when
he came to age in byle habyt he vlyd to be at the Church
And at nyghte he toke a lytell Biede and Water / and all
that he had he gaue to poure men / And when he was de-
spyd to play he wolde go to the Chutche and pray cry-
enge out of the blyndenesse of man that euer couetyd tra-
sitorye thynges / and forloke thynges euerlastyng / Sep-
tinge that when the dredfull day of our Lord shall come
laughyng shall be trowyd into waylyng / and waylyn-
ge into Joye / This blessyd man was a man of great per-
feccon / And had synguler gracye of oure Lorde as in
his Lyfe apperyth which be here omittyd / he was thre-
te at Jherusalem / and. vii. tymes at Rome / And by the
gyfte of our Lorde he spake in dyuerse langages / And
by his prayer a Quene that was Barayne conceyvd &
had a sone that after was his successoure / by his prayers
a great Werkenes fell aboute a kynge that wolde haue
dystroyed his Countrey so that the kynge myght sende
thyng / And when the kynge repentyd hym the lyghte
came agayne / He conuertyd moche people in Scotlan-
de / & there recyd a gyant that had ben many yers deed
& was in Hell / His monastery was in wales. iiii. myle fro
conbyrge and as he was comyng fro seynt myghellys
moüte in Cornewalle and was very dyre / he strake his

De sancto Carodoco.

fo. xvi.


staffe in the groude & a fayre watersprange by & therby
is a Churche buyldyd in honoure of his name & after by
the pouerpaunce of god he was made Abbot of beneuen
tane beyonde þe see & he was sodeynly had thyder by au
gels / and there he was namyd sophye / And after he was
made Buss hope there / And as he was seyinge masse he
was stryken to the deth by company of a Tyrant that
came to destroye the Cyte / and he had grauntyd to hym
of our Lord that who so euer beyng in trouble callyd to
hym for helpe / our Lord shuld deliuer hym / And soo he
yeldyd his spirit to our Lord þ. ix. kalendas of february.

De sancto Carodoco.

Seynt carodoke was borne in Wales / and in his
youth he went to Lerynge / & after he was in ser
uice with the Prynce of south wales / & there he
had the keepinge of two Greyhoundes / & for Lesyng of
them the kynge thret hym with great dyspleament of
deth / And then Carodoke sayde he wolde serue a May
ster that wolde geue a better rewarde to his seruauntyes
And so he went to Landanense / and there he toke orders
and after went to seynt Dauphtys / and there he toke or
der of pzeesthod / and encreacyd fro vertue to vertue / the
Deuyll on a tyme apperyd to hym byslybly in lyknes of
a man / & he knew hym & feryd hym nothyng / & þe Deuyll
offeryd hym his seruyce / And he sayde he wolde none of
his seruyce / And after he was in the prouynce of Rosse
ce / at the Monastery of seynt Imaell / & there the see by
his prayers went fro the Monasterye a great space / and
he knewe by reuelacyon as he was at masse þe certeyne
daye of his Deth / & he dyed of the Ares in þe yere of oure
Lord a. M. a. C. x. xliii. & is buryed at seynt Dauphtys &

C. liii.

De sancto Carantoco.

many yers after his body was founde incorrupte/ And
when a monke of malmesbury of deuocyon wolde haue
cut of oon of his fyngers for a Relyke/ He closyd his han
de and drewe it awaye wherfore the Monke serpyng as
kyd mekely forgyuenesse. 

De sancto carantoco.

Seynt carantoke was sone to kynge herodous/
And when y people wolde haue made hym kyn
ge he fled awaye rather folowynge the wyll of
God the fauoure of the people/ & a whyte doue wente
before hym to a place where he made a Churche/ after he
went into Irlande for loue of seynt Patrick about .xxx.
yere before seynt Dauid was borne/ and he dyd many
Myracles/ And wyther soo euer he went/ an Angell in
lykenes of a doue accompanied hym/ and Daylye/ and
nyghtlye he sayde Innumerable of prayers/ And when
he hadde conuertyd moche people in Irlande/ he came
agayne into his owne countrey at Keretyca/ And there
oure Lorde gaue hym an Altar that no man coulde tell
of what Coloure it was/ and he put it into Seuerne and
hadde it goo before hym thyder as oure Lorde wolde he
shuld fynde it/ And after at the desyre of kynge arthour
he kylld a Serpent/ And the kynge of his Altar wold
haue made a table/ and what so euer he set appon it was
caste a way/ and then it was caste into the see/ And there
as it came vypp/ the kynge gaue hym the twelftyth par
te of the grounde/ and there he made a Churche/ and af
ter by monycyon of an Angell he went agayne into Ire
lande/ And there in great Age full of good Werks he
went out of this worlde the .xvii. kalendas of June/ and

De sancto Cedd epo & confessoze. fo. xlii.
is Buried in a Cytie callyd chernac.

De sancto cedd episcopo & confessoze.

Seynt Cedd / and thre other Prestys were sente
by Oswy kynge of Northambumbre with peada
kynge of mydle Englonde which hadde ma-
ryed his Doughter to Instructe hym and his people in
the feythe / And the sayde peada was Crystenyd befoze /
by the Bysshope synanus / And there seynt Cedd with
his compayne conuertyd moche people to the fapthe / &
after he was takyn fro thens by kynge Oswy / And was
sent to Sabertus / kynge of Est saxons to Preche the
feythe there / And when he had there conuertyd moche
people he resortyd into his contrey / And there the Bis-
shope synanus made hym Bysshope of east Englonde /
And then he went agayne and gatheryd a great compa-
ny of dyscyples / and taught them regular dyscyplyne as
they cudenesse myght bere / And he resortyd ofte ito his
coutrey of Northambumbrosum / And the kynge there
gaue hym a grounde to make a Monasterpe whiche he
callyd lestynge / and he enfourmyd his dyscyples there
after the manner of the Monasterpe of Lyndysfermens
that he was brought vppe in / And befoze he beganne the
foundacyon he fastyd / and prayed that the Grounde
myght be clensyd fro the oldesynnes / And there he went
to oure Lorde and lefte his Broder cedda Abbotte after
hym / and it is not knowen what daye / nor what yere he
Dyed.


Lestinge

De sancto Cedd epo & confessoze.

De sancto Ceddā epō & confessorē.

Seynt Chadde broder to seynt Cedd was dysciple to seynt Aidā/ And he was sent by kynge Oswy to Caūterbury to be made Bishope of yorke/ And bycause the see of Caunterbury was boyde/ he was cōsecrate by wyne Bishope of westsaxons/ For at that tyme there was no Bishope in all Englonge lawfully made Bishope but wyne/ And anon he gaue grete dyligence to Redyng/ Praying/ and in humylyte/ & went on Prechynge in his dyoclyse on foot/ and not on horsbacke/ And when seynt Theodre tharchebishope was sent frome/ & sayd he was not duely cōsecrate/ he answered mekely & if he thought he was not duely cōsecrate he was cōtentyd to resygne/ And he seyng his humylyte sayde he hought not to leue his Bishopyke/ but rather to haue his eleccyon confertyd/ And after he was desyred by wlfereus kynge of Mershalonde to be Bishope there and in Lyndesey and so he was/ And he had a see in Lychesfelde/ and in a place two myle fro thens he was wonte to be ofte in Prayers/ And the kynge gaue hym a certeyne grounde in the shrounce of Lyndesey where he made a Monastery callyd barne he was full of the drede of god in soo moche that when he harde any contraryous weder he wolde lye prostrate in prayer for hym and for the people for fere of Punysshement/ for he callyd it a Thretynge of God/ and feryd that punysshement shulde ensue/ And a lytyll before his deptyng oute of this worlde oon of his Dysciples herde a swete voyce of Angellys syngynge that cam fro heuyn downe to the house where seynt Chadde was in prayer/ And they tarped there nyghehalfe an our & after they went agay

Barne

De sancto Claro presbytero & martyre. fo. r. b. lii.
ne to Heuyn/ And the Angellys shewyd hym that the.
vii. Daye folowynge he shulde departe out of this worl-
de/ And then he admonyshyd his Bretherne that they
shulde kepe Loue and Peace amonge theym/ and kepe
the rulys of theyr Relyggon/ and in the. vii. Daye whiche
was the. vi. nonas of Marche as the Angell hadde shewyd
hym/ he gaue vpp his soule to our Lord as the An-
gell had shewyd hym. 

De sancto Claro presbytero & martyre.

In the tyme of the glorious kynge Edmonde a
man of orchester callyd Edward and his wyfe
prayed to our Lorde with great deuocyon that
they myght haue a Chylde that shulde be obedynt to his
wylle/ And so they had a sone whome they callyd clare/ &
they instructyd hym in lernynge/ And when he came to
age they purposed to haue maryed hym wherfore he fled
ouer the see into Normandy/ And there he helyd an Ere-
myte that was sore woundyd/ and wente to a Monaste-
rye where seynt odebert was/ And after he was desyred
by the Eremyts to shewe theym howe they myght saue
theyr soulls/ And he bad theym here the wordys of our
Lorde yseyed he y wylle folowe me let hym forsake hym
selfe take his Crosse & folowe me/ & also loue thy Lorde
god with all thy Hart & Mynde/ & thy Neighbour as
thy selfe/ And he sayd to loue God aboue all thyng is to
withdrowe thy mynde fro all erthely thynges & to put all
his hooll Entente besyde in oure Lorde/ & after he wente
aboute moch pte of Fraunce and buydyd a Monasterye

De sancto Clytanco Rege et martyre.
 at wlcassyno/ and there he lyued only with Rots of Er
 bys/ and after of malyce he was behedyd the.iiij. Dape of
 Nouember/ And he bere his hed to his Monastery/ and
 there he lyeth Buried where our Lord hath shewyd for
 hym many myracles.

De sancto Clytanco Rege et martyre.

Synt clytanke was kynge in south walys/ and
 kepte Justyce and peace amonge his subiectys
 And a bitgyn that was Doughter to a myghty
 man Louyd the yonge kynge/ and sayde she wolde ne
 uer be maried but vnto hym/ and oon of the kynngys ser
 uauntys kendlid with the fyre of lybypousnes which
 carnally louyd the sayde damessell herynge that answ
 ere of malyce/ as the kynge was by a Waters syde in his
 prayers and deuocyon abydyng/ a company of Huters
 kyllid hym traytorously/ And when they wolde haue re
 mouyd hym ouer the water his Body was so heuy that
 it wolde not remoue tyll by goodnes of our Lord it was
 hadde to a place that our Lord shewyd vnto them/ And
 in the nyghte folowynge a Wyller of fyre was seen asc
 dyng fro his Coube to heuyn/ where a Church is buyl
 dyd in the honoure of his name.

De sancto Coltrydo abbate et confessore.

Synt Coltryde was made Abbot in the monaste
 ry of seynt Baule by the Ryuer of Tyne/ And
 also in the Monastery of Seynt Peter. b. wyle

Handwritten note:
 This story is
 found in the
 history of
 the north
 by Peter.

De sancto columba Abbate & confessoze. fo. xix.
 So then which were found by Seynt Benet byscop/
 And he was a man of great wyttre/and great dyscrety-
 on and feruent i Loue of Relygion/And by desyre of the
 kynge of Wyctes he wrote an Epystell to hym of the ty-
 me of obseruaunce of Estre for in tho dayes were dyuerse
 oppynyons therein/And also for the tonsure of Clerks/
 And whenne the Epystell was redde before the kynge
 and his Lordys it was of suche Propheete Truthe/and
 profounde sentence/and soo hoolle grundyd in scripture
 that the kynge knel'd downe / and thankyd our Lorde
 that hadde sente hym suche a werke out of the Londe of
 Englonde/And after moche Spprytuall exercyse in te-
 chynge/ fastynge/and prayenge in his decrepit age he
 went towarde Rome/And by the way at Lingonas he
 was buryed/He dyed the. vii. kalendas of octobze in the
 yere of our Lord seyn hundred and syxtene/ And in his
 Journey dayly he sayd twyse þ Psalter besyde his hou-
 res canonicalle/And every daye Masse excepte one day
 whenne he was on the See/And thre Dayes before he
 dyed.

De sancto Columba abbate & confessoze.

Seynt columbe was borne of noble Blode in Ire-
 lande/And he came into great Bryttenne into þ
 North pyctes to preche to theym the Worde of
 God the yere of oure Lord syue Hundred. lxx. And the
 south pyctys were before that tyme conuertyd by Seynt
 Ninian/And whenne he hadde conuertyd theym to the
 faythe he made a Monasterye in the Ile of Hii/ he was

Beate Columba abbate & confessor.

a man of Angellys aspecte and of great Eloquence/ he
suffred no houre to passe but he was prayenge/ Redyn
ge/ or Doyng some good werkys/ He had the spyryte
of prophecy/ and shewyd thynges to come/as though he
they hadde ben paste/ He was on a tyme accursyd wron
gefully/ And whē he came to the couceyll seynt Brenden
rose to hym / & dyd hym reuerence/ & he was blamyd for
that he dyd reuerence to a man accursyd/ And he sayd he
sawe a bryght Wyll of fyre before hym/ and Angellys
accompanyenge hym wherfore the other began to Ho
noure hym/ he sawe a great compaignye of blacke Deuyl
ys come to his Monasterye/ And by his Prayers they
were all dreyn awaye fro thens/ & they wente streghthe
to a nother Monastery/ and brought thyder Sykenes/
and Pestilence/ and kylld many/ and Appuls that we
re Wytter by his prayer were made swete/ his face was
oftymes seen betwix bryght Shynnyng/ And on a tyme
he was very mery countenauncyd / And anon very he
uy / and by great instaunce he shewyd the that our Lord
longe tyme before hadde promysyd hym that that Daye
he shulde haue you to Heuy wherfore he was gladd
and by Prayer of oder men / and to prophyt to other ou
re Lordes he wyd hym that he shuld tary foure yerys len
ger/ wherfore he was Heuy and thre Dayes he was in a
Chaumber without mete/ and drynke/ and was cōforted
by Angellys and hardethere many great Secretys of
god shewyd vnto hym/ and his hope was somtyme her
de farre of/ that to them p were present was but smalle
And he dyed in the Ile of Iona the .v. Ide of June / and
in p Monastery there he was buryed with great honou
re/ and many notable thynges be here omittyd.

*Beate Columba
Iona*

De sancto Columbano abbate et
confessore. fo. rr.



Seynt Columbane was borne in Irlande / And
whenne he in his youthe hadde prophyted mo-
che in vertue he entendyd to forsake the Worde /
And toke leue of his Moder / and his company / And his
Moder wolde in no wyse assent to his goynge / but stou
de on the Thressholde / and Stoppyd his waye / And he
sayde Moder haue ye not harde the Wordys of our Lor
de / that seythe he that loupth his fader and Moder mo-
re thenne me / he is not me worthe / And anone his Mo-
der Wepte / and Waylyd / and laye prostrate and sayde
She wolde neuer assent / And he wente ouer Het and
prayde Het be merce / and sayde She shulde neuer see
hym agayne in this Worlde / And so he wente to the Mo-
nasterye of Benethoz / And there he was made Monke /
And when he was xx. yers of age / He wente into Fraū
ce / And there prechyd the Worde of God / And he hadde
meny Bretherne / and if any of his Bretherne hadde ony
thyng in pꝛopꝛe / he shulde be put oute of theyꝝ compa-
nye / and no man durste Speke to other a hasty Worde
soo that they lyuyd an Aungellys lyfe / And in a Wylder
nes callyd bolague he made a Monasterye / He made
also dyuerse other Monasteryes in Fraunce / And in Al
mayne / And in some of theym as it is sayde they Amyt-
te none but Iryshe men / Ryne yere he and his Brether
ne hadde none other mete but Rootys / and Herbyss / and
then an Abbot by monycyon of our Lorde sente them me
te / And a Monke that broughte it sayde if it be the wylls

De scto Cuthberto epo & confessor.

of god that they shulde haue it / the Horse shall goo to the Monasterpe the streyght way without ledynge / & so he lette theym goo in the wylernes at large and they went streyghte to the Monasterpe of seynt Colubane he was wonte to say that they þ̄ seruyd oure Lord shuld not perishe & so it prouyd / so oftymes when he & his Bretherne lackyd they had helpe of our Lord in so moche þ̄ somtyme they barnys weresodenly fyllyd with Corne somtyme mete was sent sodely / somtyme brede multiplyed / And somtyme Byrds were sent sodely fro heuyn þ̄ none suche had ben seen / And for Justyce he suffered great psecuciō / & he departyd this worlde aboute þ̄ yere of our Lord spr hundred & xv. the. ix. kalendas of Decembre.

De scto Cuthberto epo & confessor.

Seynt cuthbert was a kynges sone of Irlonde / And at his byrthe the House was full of a heuēly lyght wherfore a holy Bishoppe thankyd our Lord / & desyred to haue the byrnyng bp of the Chylde / And after þ̄ deth of the Bishop seynt cuthbert went with his Moder into Bretayne to Seynt Columbe and by the waye his Boke fell into the see and a fyssh swallowyd it bp / And whan they landyd caste it bp to theym safe to Londe / And after his Moder lefte hym with two Bishoppes that were her bretherne in Scotlāde / and went to Rome / And the chylde in the nyghtys wolde be in prayer in a hylle where he dyoue a waye the Deuyll with his staffe / And theyr steppys be seen there yet / And as he was keepynge Bestys on a nyghte beyng in prayer he sawe þ̄ soule of seynt Aidane had into heuyn & ther vpon he lefte the keepynge of Bestys & entryd into helys.

De sancto Cuthberto epo & confessoze. fo. xxi.

gpon at þ monastery of maylros / where anon he was ly
ke to his felowys i redyng / syngyng / prayenge / & wor
kyng / & after in þ monastery of Ryppō he was put into þ
offyce to receyue gestys / & there he receyuyd an Aungell
as a geest / And anon he well hed his feet / and gaue hym
water to his fādyng / & wēt to fet hym brede & at he came
agayne the Aungell was goon leuyng behynde hym i
the House ameruaylouse / were sauoure / And thre lounys
of Brede which were whyte as a Lylpe / And they sauou
ryd lyke Rosys þ neuer noon suche had ben seen in þ cou
tre / & fro þ tyme fourth he was oftymes bysyttyd with
Aungellys / And whē he was made Abbot of lundysferrnē
se oftymes he argued with his bzerherne of theyr Rule &
sufferyd somtymes Iniuries of theym pacyently / But
neuerthelesse he wolde a noder tyme gyue the same mo
nycyon as he dyd before / tyll by lytell and lytell with so
brenes he brought them to refozmacyon / He was a man
of great pacyence / and haupng troubles he neuer bere
the moze heuy Countenaunce / He blyd suche cōtynuall
knelynge / that he had great brysyd / flet he vppon his
knees / and he toke so lytyll heder to his Body / that some
pere he chaungyd his Shone but ones / No man wente
fro hym without comfozte the sorowe that they brought
went not with theym fro hym / And at a Couceyle in pre
sence of the kynge / and of þ archebysshoppe Theodre he
was made Bysshoppe of lundysferrnens though he moch
refusyd / But the kynge on his knees desyryd hym to ta
ke vppon hym / And anon he defendyd the people to hym
commyttyd with dyligent prayers and techynges / and
as he taught he dyd / And at his departyng oute of the
worlde he suffered great syknes pacyently / And venera
ble Bede was with hym in his syknes / And he pelyd

D.i.

De sancta Cuthburga regina & birgyne.
bp his spyryte the .xiii. kalendas of Apryll in the yere of
oure Lord syr hundred.iiii.scoze and seyn/and. xi.yere
after that he was Buried his Body was founde hoole
more lyke to be a slepe/then to be deed/ and his sene wyss
were flexyble and his Clothys unhurte/ And also in the
yere of our Lorde a Thousand a hundred and foure/his
Body was agayne foude vncorrupte/ And he lyeth now
at Duresme in the latter ende of seynt Cuthbertys Lyfe
is made mencyon of many Kynges in Englonde that ha-
ue lefte theyr Kyngdomes/ And some entered into Reli-
gyon/some went on Pylgrymage to Rome oꝝ other wy-
se made a blepyd ende as in the Legende appertyth.

Desctā Cuthburga regina & birgyne.

Seynt cuthburge was Syster to Ibe kyng of
westsaxones/ And alstryde kyng of Northam-
humber herynge the fame of her beauty & vertu-
sent Ambassatours to her Broder / desyrynge to haue
her in maryage/ And when her Broder had shewyd to
her the message/ she Answeryd that if she myght lyue af-
ter her owne Appetyte there shulde no Husbonde in all
Bretayne please her/ but she sayde she wolde not be dys-
obedyent to hym if he otherwysle oꝝ deynyde lest it shulde
be a dysobedyens to god puttyng her truste only in our
Lorde and so she was maryed/ And whan her Husbond
& she came into the Chaüber/ she shewyd hym her purpo-
se of kepyng virginyte/ and exortyd hym therto in such
maner with such great charyte/ & mekenes that he was
therto cōtentyd/ And so she lefte all pompe of the worlde
and buyldyd a Monasterye in wymburne and there she
punysshed her Body with fastyngys/ and watchyngys/

De sancto Cinigaro heremyta.

fo. xxii.

and blyd cōtynual prayers/and was very meke to god and man/and in her monasterye she gatheryd many virgyns/ And whenne she knewe that her tyme drew nere to go out of this worlde/ she exortyd her systers to consider desceytfulnes of the worlde/ And with all dyligence to kepe theyr hert/ for of that lyfe procedyth/ And to loue all that our Lorde which is theyr spouse Louyth/ and to hate all that he hatyth and to loue eche other/ and alway to desyre the euerlastyng Lyfe/ and when she had made theym a longe exortacyon she chaūgyd thys lyfe the day befoze the kalendas of September.

De sancto Cinigaro heremyta.

Synt cinigar was sone to the Emperour of Constantinople/ and to the Emperysse lucyna/ And when he shulde haue ben maryed to a great kynngys Doughter/ he wente a way pryuely in poure apparell/ And the Emperoure sent messāgers after hym/ but our Lorde sauēd hym fro theym/ And soo he came into fraunce/ and so to Englonde and with all his dyligens he entendyd to kepe a solytary Lyfe/ and beyng in that porpose he came into somerset shyre/ And by monyeon of an Aungell he came to a place now callyd Cūgresbury he were the heer/ and dyligently kepte fastyngys/ & prayers/ and euery mornynge he stode in the water tyll he had sayd thre Water noster/ And at ix. of the cloke he refresshyd hym selfe with barley Breed/ The kynge Que gaue hym the terrytoye about Cūgresbury/ And there he made a tēple of. xii. Chanōs/ & by reaso of his great Myracles there was suche great Resorte to hym that

D. ii.

De sancto Dauyd epo & confessoze.

for his moze quyetnes/he lefte that place/and went into Wales/ And in a place shewyd to hym by an Aungell/he made an Oratory/and after he went on pylgrymage to Rome/ & so to Iherusalem/ And at Iherusalem he chaūgyd his Lyfe/ And as it is sayde his Company brought his Body with theym into Englonge to cuntesbury.

De sancto Dauyd epo & confessoze.

Seynt dauyd was sone to the kynge of Nozwa-
les/ And his moders name was Nūnyta/ And
as seynt Patryke was in the vale of Rosyn whe-
re is now seynt Dauithis/ An aungell apperyd to hym
and sayd that that place was not ordeynyd for hym/ but
for oon that shulde be Bozne. xxx. yerys after/ And when
seynt Patryke was therwith astonyed that he was soo
abiectyd for oon not yet bozne/ an Aungell shewyd hym
beynge in Wales all the lande of Irlande and tolde hym
that in that Countrey he shulde suffre moche for our Loz-
de/ And that our Lozde shulde be with hym in all that he
dyd/ And when the Chylde was Bozne all þ place whe-
re he was shone with a great clerenes/ And a stone at þ
feet of Nonyta in her traueyle gaue place to her feet as
if it had ben ware/ And in þ same place a Churche is ma-
de/ And when he was at scole his felawes sawe a Doue
with a golden byll fleyng befoze his face/ and Techyn-
ge hym/ and he helyd his Mayster that was blynde/ He
made. xii. Monasteryes/ and came to Glastonbury and
made the churche/ And with his blessyng purgyed wa-
ters at Bath and made them contynually to be hote and
holsome to be wasshed in/ when brede popsonyd was ser-
uyd to hym he Blessyd it/ and gaue oon parte to a Ly-

De sancto Dauyd ep̄o & confessorē. fo. xlii.

cy/ dogge which strayghte way dyed/ & a nodre parte he
gaue to a Crowe which also dyed / & þ̄ thynde pte he ete
hym selfe & had no hurte / an Abbot vpon a Hoxe that he
borowyd of seynt Dauyd and trustynge on his Blessyn
ge rode on hym ouer the See safe on a tyme whenne his
discyples and he had sufferyd a great wronge / He sayd
to theym that he that wyll serue oure Lorde shall suffre
trybulacyon / but he may not be ouercome with euyl / but
he muste ouercome euyl with goodnes / for he sayd if ou-
re Lorde be with vs who shalbe agaynste vs / he wolde
haue all his discyples laboure seyinge with the appostell
he that wyll not laboure / shall not ete / and as they labou-
red they other prayed oꝝ thought some thyng pleasaun-
te to almyghty god / and they luyd with Bzeed and Le-
kys / & toke Mylke for theyꝝ drynke / & whē laboure was
doon they wolde be þ̄rayenge / redyng / oꝝ wrytynge / he
wolde take no thyng of theym that shulde be resceyuyd
amonge theym into Kelygyon / and after by monycyon
of an Augell he went to Iherusalem with seynt Thely-
ans and seynt Patrone / And there they prechyd agayn-
ste the Jewes and strengthyd many in the faythe / And
euery man vnderstode theym in theyꝝ owne tonge / and
there he was made an Archebushope & þ̄ patryarke ga-
ue hym an Altar / a staffe / a belle / & a cote coueryd with
Golde wherby great Myracles haue bē don / And whē
he was come home agayne / He was despyrd to þ̄reche
agaynste the Heresye of Delagyn / and as he stode amō
ge the people he had a Chylde that he hadde Keyld by
the way fro deth to Lyfe ley his napkyn vnder his feet &
standynge therupon he began to þ̄reche / And as he pre-
chyd the grounde that he stoude on. rose with hym lyke
a Myll wheruppon a Chyrche is buldyd / And by his pre

De sancto Decimiano heremyta & martyre.
chynge the people were confermyd / And all the Clergye
toke there doctryne at hym / And he was as a father to
all the people / And he knewe the verye Day of his Deth
And at his departynge our Lorde apperyd vnto hym wth
a great company of Angells / And he sayde to hym Lorde
take me with the / And so he wente with oure Lorde in
the kalendas of Marche and he was Buried at Seynt
Dauythys / and oure Lorde hath shewyd for hym many
Myracles bothe in his lyfe / and after his Deth / And fou
re hundred and .xxi. yere after his departynge out of this
worlde his Body was translatyd to Glastonbury as in
the latter ende of Seynt Patryckys lyfe apperyth.



De sancto Decimiano heremyta & martyre

Seynt Decymian otherwyse callyd Dekeman
was borne in the west parte of Walys and when
he was pasteyers of Chylothode he suffred not
his mynde to be vagarant / But kepte it vnder discypli
ne / And when his felowes wolde goo on hūtyng / he wol
de goo to the Churche and pray / he sette not his pryncy
pall intent to great conynge / but to good Lyfe and con
templacyon / and after for that he moughte the more quy
etly serue our Lorde / he thoughte to leue his Countrey /
And soo he dyd and whenne he came to Seuerne he had
no Shyppe to goo ouer / And vppon a bozden of Rod
dys that he made / he came ouer into Englonde nygh to
the Castell of Dozochester where was thenne a great
wyldernes and there he luyd with Herbs / & Rootys

De sancto Deusdedit archiepiscopo. fo. cxliii.
with fastyngys and prayer/ and blyd the heer/ And þ
lesse that he was bysyttyd with men þ more he was bysyt
ted wth Angellys/ & a curtyd man for enuy that he had to
his holy Lyfe stroke of his hed/ and he toke bp his heed
& bare it to a well that he was wonte to washe his heed
in/ and there he was foude and was buryed honozably.

De sancto Deusdedit archiepo.

Seynt Deusdedit was of the Countrey of West-
saxones in Englonde/ His very name was fcy
thona but for his great merytyes the people chaū
ged his name/ and caullyd hym Deusdedit that is god
sent hym/ And after the Deth of the Archebushope hono
ryus/ he was made archebushope of Caüterbury/ And
he was a Louer of vertues/ a destroyer of vyces/ a dylig
gent sower of the wo:de of god/ And was busy in pray
ers/ fastyngys/ and in gyuyng of Almes/ And with gre
te studye laboured for the people cōmytted to hym/ And
after that he had takyn the Ordre of p:esthode/ he had
alwayes his mynde fxyd to our Lorde/ and refresshyd
poure men/ Clothed the nakyd/ bysyttyd the syke/ & had
perseueraunt Loue to god/ and to his neyghboure/ and
was full of the spyryt of wysdomie/ and mekenes/ and þ
that seynt Augustyne/ seynt Laurence/ seynt Mellytus
iustus/ & Honorpus succedyng one after a nother had
begon/ this Blessyd man by p:echyng/ Admonysshyn
ge/ correccyō & hygh charyte more fully stablyshed/ and
whē he had brought all thyngys to good ordre in þ yere
of our Lorde god s: hūdyd. lxiiii. in the Idus of July

De sancto Dubrycon epo & confessor.
he went to our lord/ And lyeth at Caüterbury.

De sancto Dubrycon epo & confessor.

A He moder of seynt Dubryce had no Husbonde
wherfore her fader whiche was a kynge in
Wales perceyvinge her to be with Chylde in
great woodnes caste her into þ water in a vessel of glas
se/ and as ofte as she was caste in/ she was brought agay
ne safe to Londe/ And thenne her fader caste her into a
great fyre/ and in the mornynge whenne they thoughte
she had ben all to bzent they founde her safe/ and her sone
newe bozne in hir armys/ and not one heet of hyr hurte/
And the kynge herynge therof sent for theym/ And as
he kyllyd the Chylde/ & the Chylde with his Hande tou
chyd the kynges face/ anon he was made hool of a gre
te desease that he had in his Mouthe/ & when he was set
to lernynge he propheetyd so moche therein & in good ma
ners that men of great cūnyng came to here hym/ amō
ge whom was seynt Chelyans/ Sampson/ Aidanus/ &
many other/ and after the kynge made hym Archebū
shope of the Cytie of Legyons/ And in the yere of oure
Lord .b. C. & xii. he went out of this worlde/ and now he
lyeth at Landanense/ & in his Legende be dyuerse good
ly thynges of kynge arthur of Stonthynges/ and of dy
uerse Myracles here omittyd.

De sancto Dunstano archiepo.

Seynt dunstane was bozne of noble blode of En
glonde of the countrey of westsaxons in the tyme
of kynge Ethelstane in the whiche tyme the lyfe

De sancto Dunstano archiepo. fo. xxv.

of obedience was lytell desyred / And the name of an Abbot
botcharely knowen / seynt Aldelme archebushhop of can-
terbury vncle to seynt Dunstane commytted hym to the
kyng Athelstone / of whom he was moche cheryshyd / &
somtyme he blyd prayes / some tyme Judged causes
of the people / And so he blyd hym selfe that he displeased
no man that luyd well / As he was makynge a bestemēt
for a preest / his harpe without touchynge sonnyd (an
tiphone gaudent in Celis) And though all the company
thought it was by veyll conynge yet he toke it for a reat-
nyng that it was the wyll of our lord that he shulde lyue
a harder lyfe / And after certeyn malycious persones by
entyslement of the Deuyll perswaded the kyng to beleue
that Dunstan dyd nothyng by the helpe of god / But by
wichecraft & so he lefte the court / and went to his vncle
elphagus Bushhope of wycheester & there he toke order
of preesthode / & was made Monk at glastonbury / and
there as he was workynge in a forge the deuyll apperyd
to hym lyke a woman to tempte hym / And he by spyryt
knowynge who it was toke hym by the nose with his ho-
te Tongys so sore that he cryed out so terribly that it fe-
ryd all the Inhabytantys in the towne / The deuyll had
great enuy to hym because of his blessyd lyfe / and he had
suche respect all grace that he knewe ever in Spyryte the
leest thyng that the enemy dyd / And ener he had the vic-
torye / And he luyd. vii. kynges dayes Athelstan / Ede-
dred / Edwyn / Edgar / Edward the martyr / & Ethel-
bryde his wyver / he was in suche favoure with Ede-
dred that he preferred hym aboue all Men in soo moche that
there was nothyng doon in the Realme without hym &
he dyd Justyce and equitye in all the Realme / And after
the deth of Ede- he reprovyd Edwyn of his abhominas

E. l.

De sancto Dunstano archiepo.

ble auoultre wherwith the kynge toke displeasure and banysyd hym the Realme/ and so he tarped in Flaunders all the dayes of Edwyn/ and there he luyd a blessed Lyfe in the Monasterye of Gandanense / And after the deth of kynge Edwyn kynge Edgare brought hym agayne with great honoure/ And after the deth of Odo archebushope of Caüterbury elsynus which longe had labouryd for it/ by corrupcyon of money was made Archebushope/ wherefore as he was goynge towarde Rome he dyed of Colde in þe snowe/ And shortly after seynt Dunstane was electyd archebushope/ And he fet his pall at Rome/ and the fyrste daye that he came home and was howselynge the people/ sodeynly a Clowde came ouer þe Church and a whyte Doue was seen descende vpon hym/ And after on a tyme he came to kynge Edgare & reprouyd hym for keepynge of a flonne / And when the kynge wolde haue had hym lye downe by hym / he sayd he wolde not be frede with hym to whom our Lord was Enemy / And the kynge herynge that was aferde / And anon knowlegyd his offence and askyd penaunce & forgiveness / And seynt Dunstane gaue hym in penaunce that he shuld not weare his Crowne of. vii. yere/ and that he shulde faste twyse euery weke / whiche penaunce the kynge dyd / And after seyn yere he weare his Crowne agayne / whiche penaunce doyng was great Joye to all þe realme/ And this blessed man full of good werkyss wente to oure Lorde the. xiiii. kalendas of June/ And he was Buried at Caüterbury / and after was translatyd to Cheshyre / And he prophcyd that great and longe Dyrtythement shulde falle vpon the people of Englonde by esttraunge nacyns and that there in the ende of dayes the mercy of oure Lorde shulde fall vpon them.



Seynt caſwyda was doughter to þe kynges ſon
to kyng ethelbert Edbaldus/ And fro her you-
the ſhe forſoke the pompps of the worlde/ and en-
ducyd her fader to make her an Oratoꝛe at folkeſtan
that ſhe myghte in virgynite ſerue our Lorde/ And as þe
oratoꝛy was in buyldynge/ the kyng of Northam-
bꝛoꝛſ which was a paynym/ deſyꝛd to haue her in ma-
ryage and her fader counceylꝛd her therto / and pray-
ſyd the kynges moche/ And ſhe ſayd if he coulde in the na-
me of his goddys make a beame of her Oratoꝛe which
was to ſhoꝛte longe / I nough ſhe wolde aſſente to hym/
if not ſhe deſyꝛd to be let a lone/ And the kynges truſtyn-
ge in his Goddes gladly aſſentyd/ And when he hadde
longe prayde/ all was in vayne that he dyd/ and ſoo he
went away with ſhame/ And thenne the virgyn prayed
in the name of oure Lorde/ And anon her prayer was
herde/ and the Same made longe / I nough / And ſo the
kynges departyd/ And by her prayer water came agayn
ſe the Wyllle fro a Towne callꝛd Swerton to her orato-
ry/ And it came by a noder Ryuer and yet / I opnyd not
with it/ foure Bꝛetherne of great Ryches denyed to ge-
ue Wyllmes to ſeynt Caſwyda/ And after many yerys.
iii. of theym were compuncte/ and aduertꝛyꝛd the liſt to
goo with them to her ſepulchre to doo penaunce/ and ma-
ke ſatꝛſſaccy on/ and he denyed it/ And anon the Wyllſt
enteryd into hym/ And ſoo his Bꝛetherne bounde hym
And broughte hym to her Alker/ And anon he was
made Hoſte and prayd his Wythes/ And ſhe wente
C. ii.

De sancto Cاتا epo & confessoze.

fro this present lyfe the day befoze the kalēdas of September And bycause her church was dystroyed with the see her bodge was brought to folkstane.

De sancto Cاتا epo & confessoze.

When seynt Oswalde had opteynyd the kyngdomes of Deyze & Bernylthe / & had sent for seynt Aidan to instructe his people in the feythe of our Lorde / seynt Aidan toke .xii. Englyshe chyldren to instructe wherof cata was oon / which anon folowyd the exammples & techynges of his maister And after he enteryd into Belyggon / and was made abbot of Maylrose otherwyle callyd menrose / And thenne helthe wyd to his Bzetherne moor tokyns of mekenes and charyte then he dyd befoze / And he made many monasteryes / and gaderyd many dyscyples wherof seynt Cuthbert was oon / And after he was made Abbot of lundysfermens that now is callyd the holy Flonde / And after he was electyd Bysshope of hagustaldese w great gladnes of all þe people he was busy i prayenge / dyllyget in exortynge þe people / & ententyffe to geue Almes / And what soeuer he knew by the holy goost was to be don besylly / & deuotlye he wolde se it to be doon / And he endyd this lyfe of a syknes callyd the Dysentory by longe / and greuous contynuaunce / And lyeth at Hagustaldense / Thomas archbysshope of yorke wolde haue translatyd hym to yorke / And on the nyghte befoze he wolde hane traslatyd hym seynt Cاتا apperyd to hym and tolde hym that he had attemptyd to do that that was not the wyll of our

De sancta Ebbā virgine & abbātissa. To. xxvii.
Lorde shulde be doon/ And so he cessyd that enterpyse.

De sancta Ebbā virgine & abbātissa.

Syntebba was systre to kyng Oswy/ And she
forsoke the worlde/ and all the pleasure thereof/ &
was made a Nonne of seynt synan Bishope
of Lindysferne/ and after she was Abbes of the Mo-
nastery of Coludy now called colbyngth. vi. myles fro
Berwyke/ And it is enhabyt with Monks of Dur-
ham/ And she made a noder Monastery bypō detwa
called Ebbester/ which was destroyed by Danes/ And
seynt Ethelred was her dysciple/ & though seynt Cuth-
bert fro his youth fledde the company of women as De-
stylens/ yet he wolde speke with this blessed woman/ &
tary with her to informacyon of her/ and of her company
certeyn tymes/ And she went to our Lorde. viii. yere befo-
re seynt Cuthbert the. viii. kalendas of September and
was buryed in her Monastery/ And after her Mona-
stery was destroyed for synne & wretchydnes as it was
shewyd to her it shuld be/ And her Relyks were hadde
to the Churche of our Lady/ A ponge man that hadde a
Bone in his Throte wasthyd his throte at her well and
receyuyd helthe/ And wiste not where the Bone beca-
me/ she helyd dyuerse that were mute bynde obsepyd
of Demylls/ and of dyuerse other diseases.

De sancta Eoburga virgine & martyre.

De sancta Editha b[e]gine & abbatis[s]a.

Seynt edburgh was daughter to kynge Ethelbert and she was great grauntmoder to Seynt Mylredene. And after Seynt Mylredes deeth she took the rule of þe Monastery & was made Abbasse / and amonge the mayns to the worlde she confortyd her selfe with holy scripture / prayers / and geuyng of Almys / And all the pleasure of this worlde she dyspysyd / she reputed Golde and Syluer but only for ornaments of þe Church and for other thynges / for deuyne seruyce as donge / And couetyd to be dyscoluyd / and to be with our lord / And she endyd this lyfe in the Idus of December / And lyeth now at Caunterbury / she helyd a Chylde that was mute / & these that toke wytnesse of her that he was not gyltye / And prayde god if he were that he shulde neuer goo farther / Anon expyd a wyrtynge of hers after her deeth was vnauspysly thowen into the fyre with other scrymges / as it wolde not burne.

De sancta Edytha b[e]rgine & abbatis[s]a.

Seynt edyth was Doughter to kynge Edgare / And her Moder mulstrudys after she was borne enteryd into Kelyggon at wylton / where she was made Abbess / And Edyth beyng in kepyng of her moder / by assent of the kynge Edgar her fader also enteryd into Kelyggon vnder her Moder / And she was moche mouyd and confortyd therto by the blessed

De sancta Editha virgine & abbatissa. Fo. r. b. i. i. l. i. l.
lyfe of her Aunte callyd also edyth which in the dayes of
our a bleſſyd Lyfe in Wollesworthe / as ſhe dyd at wylton
ſhe was full of wyte / and compaſſyon / and the more wyſe
for myte of ſpkenes that ſhe ſaw in any creature the more
charitable and helpynge ſhe wolde be unto hym / And
under her better apparell that was ſumwhat precyous
ſhe wore the heere / And ſeynt Ethelwold ſayde unto her
that ſuche apparell was not the way to pleaſe her ſpouſe
And then ſhe ſhe wyd hym the trowche what ſhe were in-
wardly wherfore he was gladd / conſyderynge that all
was oon purpore and ſacclothe ſo that the mynde be cle-
ne / And after ſhe was made abbelle of thre monaſteryes
Wynton / Barkynge / and another / But ſhe ſent ſpita-
ell moders for her to every place / and caried her ſelfe in
obedyence under her .i.oder / and ſeynt Edyth bleſed alway
what ſo euer ſhe dyd to make a Croſſe in her for hede / and
ſeynt Dunſtan wher he came to halow a Church of ſeynt
nyes that ſhe had buyldyd / ſeynge her ſon ofte make Croſ-
ſes in her for hede prayde our lord that that thumbe ſhuld
neuer rotte that made ſo many Croſſes / And at y. maſſe
he had knowlege geuyn to hym by our Lorde when ſhe
ſhulde dye / And he ſayde the wretched world was not
worthy to haue ſuch a lyghte / And he was preſent at her
deth / which was the .xvi. kalendas of october aboute the
yere of our Lorde .ix. C. four ſcore & .liii. And ſhe lyeth at
wylton in the Church of ſeynt Denys that ſhe had ma-
de .x. yere after her deptynge ſhe apperyd to ſeynt
Dunſtan / and tolde hym it was the wyll of oure Lorde
that her Bodys ſhulde be tranſlatyd / And it was trueth /
and no illuſion / She tolde hym that he ſhulde fynde all
her Bodys vncorrupte / as it was vncorrupte ſo Lyby-
diousnes & Glotony / And that her Feet / Her / & Handys
C. llii.

De sancto Edmundo episcopo confessor.
which in her youthe she had mysusyd were corrupte ex-
cepte her thumbe that she had blyd to Crosse her with / &
he founde all as she sayde / A monke of Glastonbury bol-
dly cut of a pece of her Cote / And it happenyd to touche
her Body and the Blood folowed as if she had ben alpye
And anon he fell prostrate and wepte for his offence and
when he rose agayne the blod was gone.

De sancto Edmundo episcopo confessor.
Synte Edmonde was borne i abryngdon on sept
Edmonday the kyngs / and martyr / And af-
ter hym he was callyd Edmonde / bys fader en-
teryd into relygion / And his moder luyd a blessyd lyfe
she were the here & a habereion upon it / And she taught
her sone to kepe byrgnyngte and to were the heet / and eue-
ry holy day or he ete he sayd the hooli Mary this psalter
And especyally he auowyd hymselfe to our Lady / he
blyd to faste euery frydaye Bred and Water / And he
was so broughe by in vertue that i maner naturally he
forsoke all euyl / our Lorde apperyd to hym lyke a chyld
And (iesus nazarenus rex iudeoru) was wyrtten in his
forhed / And after that tyme he toke in hys euerie oure to
remember sumwhat of the passion / as he was studyng
ge arythmetryke / his moder then latye deed apperyd to
hym and made in her ryght hand. iiii. serkys / And wrote
in theym the fader / the sone / and the holy goost and bad
hym fro thens forth take hede of tho figures / The he-
rys of his hed and berde / for great abstinence went away
he wolde here no secular causys / he wolde make cou-
naunte with his seruauntys that they shulde be cleue of

De sancto Edmundo epo & confessoze. fo. xxix.

they? Bodyes/oz departe his seruyce he had such honou-
re to holy scripture that he neuer openyd the Byble but
he kyssyd it/his olde herys if they were leyde in the fyre
wolde not burne/ As he studyed in the nyght his candell
fell vppon his byble and it burned not/ And he was elec-
tyd Bishope of Caunterbury oz he were ware / And he
sayd but that he dyed that he shulde haue dyspleasyd al-
myghtye god if he had refused he wolde neuer haue assen-
tyd/ he was all tymes redye to forgeue them that had of-
fendyd hym/ And to take theym agayne into famyllyar
te/ And some aboute hym sayde he gaue thereby occasy-
on to the people to offende hym/ And he sayde our Lord
dyd not respyte/ And seyde that the punysshement of of-
fensys is to be refertyd to hym and not to be doon by mā
This blessyd man had great trouble & dyspleasure for
lybertyes of the Church wherfore he toke counceyle of
other prelatys what was to be doon therin / And it was
thought that he shuld admonyshe the kynge/ and other
offenders to cease/ And so he dyd / and the kynge toke a
day of aduysment/ And at þ day no amendement was
had and yet pacyently he tarped many dayes / And whē
he sawe there was noon admenement he gaue sentence
into other offenders/ And sparyd the kynge/ And when
he sawe that yet they were not compūete/ he thought bet-
ter to geue place to they? malysce then to do the strengthe-
nes of the lawe specially seynge the legat was
then in Englonde and myght percase haue abmullyd all
that he had doon wherfore he wēt ouer the see to pontina-
cum/ And there he fell syke/ And so he wente to falsacum
And promysyd to be there agayne at pontinlacum in the
feest of seynt Edmonde kynge & marty? / And so he was
to be buryed and there he lyeth / And at his departyng

De sancto Edmundo rege et martire.

he had suche great honour and feruour to the sacrament of the aulter that it may be craūple to other men / At his tounbe Blynde men haue recoueryd theyr syghte / La-
me men theyr goynge / Deme men theyr speche / Desse men
theyr herynge / When oblessyd of deuyllys haue ben dely-
ueryd / And deed men haue ben reysyd fro Deth to Lyfe /
And in the yere of our lord god a Thousande two hun-
dred and fyfthe the monkes at pontynpacense cut of his
Arme for what concyderacyon it is not knowen / and af-
ter the Myracles cessyd.

De sancto Edmundo rege et martire.

Seynt Edmonde was borne in saronp / And was
sone to the kynge Alcmunde whiche was of kyn-
ne to offa kynge of cest Englonde / And as kyn-
ge Offa hauynge no chyldren was goynge to Iherusa-
lem / he went by kynge alkmunde / And there seynt Edmō
de gaue hym suche dyligent attendaunce that he lykyd
hym moche / And when he departyd he shewyd to Edmō
de a Rynge / and bad hym if he sent to hym by þ tokyn / þ
he anon shulde execute that he desyryd / And when kyn-
ge Offa at the arme of seynt George fell syke to the deth
he delyueryd the Rynge to his seruauyntys / and bounde
themy by an othe that they shulde deliuer it to Edmon-
de / And take hym with them / And make hym kynge of
cest Englonde / and so they dyd / And anon he was hum-
ble / & benygne to his subietys goynge in þ betayrtyght
way of a kynge / And was a fader to wydowes and or-
phanes / And to all men that were destitute a specyall re-
fuge and helpe / And after in the tyme of the persecucion

De sancto Edmundo rege & martire. fo. xxx.

of the Danes for that he wolde not forsake the fayth of our
Lorde he was taken by the Danes hunguar/and hubba
and was bounde to a stocke and shot with arrowes so þ
he was lyke to an Archyn/ And when they sawe that in
all that matterdome he cryed vppon our Lord/they stro
ke of his hedde/and hyd it in a wood/ And when the war
re was sumwhat appesyd/cristen men sought the hedde
in the wood/ And as oon of them cryed to a noder where
arte thou/the hed answered thysse here here here/and so
it was founde/ And a great Wolfe kepte it byt myrr his
Leggys/ And so it was takyn vp and leyde to the Body
And was buryed honozably/ And after when his Body
was remouyd he was founde vncorrupte/ And his Hed
was growen agayne to his bodye/ And nothyng appe
ryd of the Cuttyng but a lytell redde serkyl aboute his
necke/ After when swanus kynge of Danes destroyed þ
Countrey/and blasphemyd seynt Edmonde and askyd
a great Trybute of the people/they seryd moche/ And a
Monke that then was very deuoute to seynt Edmonde/
went to seynt Edmonde washyd his body and kembed
his hed as he had ben a Lyue/ And prayed hym of Helpe
And he spake to hym famylarlye / and bad hym goo to
swanus And commaunde hym in his name to cease / &
when the monke had soo doon/and it nothyng auayled
but þ he had moch a doo to scape with his lyfe/the same
pyght the kynge swanus was kylld amonge his peo
ple with seynt Edmondys swerde & no man knew howe
Wherfoze kunt that was swanus sone fro thenfourthe
delt more mekely with seynt Edmonde/ And made a dy
ke aboute his groude dischargyd it of all trybutys/ And
made a Chyrche ouer his Body/and enduyd it with gre
te possellions.

De sancto Edwardo rege confessore.

Synt Edward was son to kynge Etheldrede
And for fere of the Danys he was sent into Nor
mandye & there he wolde be ofte at the Church
in prayers / he was Chast of Bodye / trewe of dede / and
of lytell speche / He wolde bysyt Monasteryes / and accom
pany hym selfe with those Monks that he sawe moost
vertuous / And when he sawe howe he was destitute of
all worldly helpe / his father ded his Brother killyd his
Moder maried to his enemy with deuout prayers he com
mityd hym hooly to oure Lord / And after the Deth of
Kynge he was sent for and was chosen Kynge & enoy
nyd with great gladnes of all the people / And anon all
thynges were broughte in good ordre the Clergye dyd
theyr dutye / the people dyd theyr duetye / and Monaste
ries kepte theyr reygion / He was neuer seen enflamyd
with pryde or angre nor dysonestyd with glotonye / He
was neuer the merker for gettyng of money / nor the so
ryer if he lost it / He sawe oon of his seruauntys stele his
Treasure and yet he wolde not dyscoyver hym / but after
thys comynge bad hym beware his stwarde / By coun
cell of his Lordys he toke to wyfe the doughter of good
wyn a Blessyd byrgyne And they Apyd chast all theyr
lyues / At the tyme of Leuacyon he sawe the Kynge of
Denmarke as he was comynge into Englode to war
redownyd in the See / He repayrd the abbey of west
minster / & newly enduyd it for Redempcyon of his aduowe
to Rome / He sawe þe Deuyll sytte vppon Money þe his
coucell had gaderyd of þe comons / & he causyd it to be re
payed / at westm our lordes shewyd hym selfe Bodely to
hym at masse / and with his ryght hande blessed hym w
þe sygne of þe Crosse / As þe Kynge & þe Erle goodwyn sat
at dynner the Erle prayde God that if he were Gyltye of
the Deth of Alerte the Kynge's Broder that a pecc

De sancto Edwardo rege & martyre. Jo. cxxi.

of Breed whiche he entendyd to Ete shulde neuer goo
thruugh hym/and the kyngge blessyd it/ And anone as he
wolde haue etyn it he was stranglyd therwith/ And as
they sate at dynner he dyed/ He sawe the seupn flepars tur-
ne theym on the lefte syde that longe afore had lpen on þ
Ryght syde whiche betokenyd great trouble to come in
the worlde/seynt Johñ euangelyst sent hym a kyngge by
two þylgrymes whiche he had before that tyme gyuen
to seynt Johñ in Almys/in lyknes of a poureman/ And
he sent hym worde that within syr monethes he shuld de-
parte this worlde/and so he dyd/our Lorde shewyd for
hym many Myracles in so moche that the water that he
washtyd in helyd many persones of dyuerse syknes/ all
his dayes was full peace in Englonde/and Immedyat-
lye after his dayes rose great trouble/He dyed þ yere of
our Lorde god. M.lxxi. the Dape before þ fyrste nonas
of January/ And he lyeth at westmester. cxxi. yere after
he was buryed his Body was founde incorrupte

De sancto Edwardo rege & martyre.

Seynt edwarde kyngge / and Martyr was sone
to kyngge Edgar/ And after his faders deth by
helpe of seynt Dunstane/ & of seynt Oswalde he
was made kyngge as his fader commaundyd/ But yet
his mother in lawe Alfyth coneytyd to haue her sone
ethelrede kyngge/ & as seynt Edward was Gynge to
corffe Castell w a smalle company to se his Broder ethel-
rede/ & came by his moder i lawe she offerd hym Drynke
& causyd hym to be kyllyd traytorously as he was dryn-
kyngge the. x. kalendas of apryll in þ yere of grace. lx. C.
foure score & one/ And in þ nyght folowynge a lyght cam
into þ Chaüber where his body lay þ helyd a blynde wo-
man þ kepte hym/ And þ knowyn þ quene Alfythe hyd

Delecto Edwino rege & martire.

his Bodye a yere in byle placys/ And by a bryghte bea-
me that shone there as the Budyelape/ it was knowen &
was takyn vpp & buryed at warreham by the people of
that prouynce/ And when his myracles were knowyn he
was takyn by agayne & was founde vncorrupte/ & was
buryed honorably with dyuerse Bishopes at the mona-
stery of Septon/ His syster Edyth and her Moder wil-
strude beyng present/ & as it is layde the quene Alfryth
for her penaunce made the Monasteries of Wharwell &
Malmebury/ And endowd them with great possessions.

Delecto Edwino rege & martire.

Seynt edwyn was sone to Elle kynge of North-
humbre and deire/ And by Ethelfryde that had
maried his suster Acca/ he was put oute of his
Realme/ And soo he fled to radwolde kynge of east En-
glode/ And what by thetys & promysse of rewardys he
was lyke to haue ben deliuerd by kynge Radwolde to
his broders handys/ And as he was in great heuynes
therfore/ a man cam to hym & tolde hym if he wolde pro-
myse to be cristened he shuld not be deliuerd to his bro-
der but restorid ageyne to his kyndome/ And when he
had made promes to be crystenyd/ the man set his ryght
hand vppon his heed/ and bad hym whethat spgne cam
to hym not to dyffer to be cristenyd/ and that doon he ha-
nyd hym away/ And so the kynge Radwolde chaunged
his mynde and after kyllid Ethelfryde in Batayle/ and
sette Seynt Edwyn in his kyndome/ And after the kyn-
ge Edwyn maried Alburghe doughter to kynge Ethel-
bert vppon condycyon y he shulde nothyng doo to lette
her kepe the cristen feythe & he assentyd/ And Seynt pau-

De sancto Edwino rege & martire. fo. xxxii.

lyn was assygnyd to be with her / And after the kynge of
westsaxons vnder treason sent a messynger to the kyn-
ge edwyn which with a benemyd knyfe holde sodeynly
haue kyllyd hym / And when þe kynge was slayd by mea-
nes of a feythfull seruaunte of his that put hym selfe be-
twene the kynge and the stroke / The kynge preparyd
warre agaynste that kynge that had wrought that trea-
son / And promysyd seynt paulyn if he spede well in that
Journey he wolde be crystenyd / & a doughter þe he had
thē newely bozne he comytted to our Lord & to be in þe
pyng of Paulyn / & he crystenyd her & callid her eadleda
which was þe fyrste þe euer was Crystenyd i tho ptyes / &
after he sped well in his Journey & had the victorie & ne-
uertheles he dysferryd to be crystenyd / And the pope Bo-
nyface wrote a Letter to hym to exorte hym to it / & after
seynt paulyn by spyryt knewe the tokyn aforesayd & leyd
his Ryght hāde vppō his heed / & bad hym remember þe to-
ken / & then he sayd he wolde counceyle with his Lordys
and so he dyd / And oon of thym sayd betwyl thes feythe
that we haue kept is of no vertue nor prophyt but beyne
& the newe is þe better / and all the other were of þe same op-
pynyon And so the kynge hymselfe dystroyed the Idol-
lys and was crystenyd at porke on Ester day / the yere of
our Lord. vi. C. & xxvii. And all the people folowyd his ex-
aumple / And seynt paulyn was made Archebushope of
porke And anon seynt Edwyn had such feruoure to Cry-
sten Belygyon that he enducyd the kynge of east Englon-
de to be Crystenyd / And soo great peace was in his Re-
alne that a Chylde myghte haue goon fro the oon See
to the other withoute Hurte / and brāsen Messellys that
the kynge sette vppe at commen Wellys for ease of the
people noo man durste take awaye / And after he was

De sancto Edwoldo confessoze.

kyll'd in batayle by penda kyng of Marchelonde/and
redwalla kyng of Byttons the.iiii. Ide of October in y
yere of our lord. vi. C. and. xxi. And his Hedde lyeth
at yorke in the Church of seynt Pety: that he began/ &
seynt Oswalde his successoure perfourmyd it.

De sancto Edwoldo confessoze.

Seynt Edwolde was broder to seynt Edmonde
kyng and marty: And he was a deuoute folo-
wer/and very heper of vertues to his Broder/
He hard gladlye spirituall Doctyre/ he woulhyppeyd the
Church/ he helpyd the nedye/ And had alway the plea-
surs of the worlde suspecte/ And by lytell and lytell he
lefte the pompe therof cleerly/ And he couetyd moche to
kepe the lyfe of an Anker/ wherfore when all y people af-
ter y dethe of his Broder wolde haue made hym kyng
he prayde to our lord to sende hym couceyle/ & it was he
wyd onto hym y he shuld seke a syluer well at which well
he shuld fynde such a place as he desyred/ but it was not
fhenyd hym in what countrey y well was/ And so he ga-
ue all that he had to pooze men/ and pryuely lefte his cou-
tre/ And when he had sought many prouyncys & coulde
not fynde the sayde well/ he cam to Septon and there a
Shepherd tolde hym where he shulde fynde the Syl-
uer well/ And when he came thyder he set his staffe into
the grounde/ And therof grewe a feyre tre/ and there he
made a Celle/ And byed the Shepherde to brynge hym
thysse in the weke barly bredde/ and somtyme mylke/ &
gaue hym for every tyme. i. d. And had hym neuer dysco-
uer hym/ for if he dyd he shulde lose his rewarde/ And af-
ter the Shepherde dyscoueryd hym/ And thenne when he

De sancto Egberto monacho.

fo. xxxiii.

came to hym nexte / he gaue hym a peny and tolde hym it was þe laste that euer he shuld haue of hym / And when þe shepherde cam to hym the next tyme / he founde hym departed fro this worlde / he dyed the .iiii. kalendas of September / And was buryed in his Celle .iiii. myle fro the Abbey of Cerue / And after he was hadde to Cerue by seynt Dulfane and seynt Ethelwolde / And with the water of his welle dyuers haue ben helyd of theyr displeases

De sancto Egberto monacho.

Seynt Egbart was borne in Englonde / And he went into Irlande to the Bishoppes synauns and colmauns to lerne cunnynge and good luyng as dyuerse other of Englonde dyd in tho dayes / And there in the Monastery of Rathemaell he was stricken with the pestilence / And when he thought he shulde haue dyed he began to remembre his lyfe past with many terys and great compuncyon for his synnes / And he sought almyghty god if it were his wyll that he myghte yet lyue and make amendys for his necligencys / And therupon for þe more restraynyng of his owne affectyon he aduownd þe he wolde neuer come in Englonde where he was borne / & þe if syknesse lettyd it not he wolde day by day sepe the hool saulter / and euery weke faste oon daye & nyght / And his felawe that was then also syke of a syknesse wherof he dyed / by reuelacyon knewe his peccacyon / and tolde hym that he was herd of all almyghty god / And whē he was hool he thought to haue goon into germania fro whens Englyshe men came to preche to them the septe for some of them then were papynnyngs / & af-

f. f.

De sancto Egbino monacho.

ter one of his bretherne shewyd hym that his master bay
fyllus lately deed apperyd to hym/ and shewyd hym that
it was not the wyll of god that he shulde goo into germa
nia but that it was the wyll of god that he shulde go to þ
Monasteryes of seynt Columbe to set them in good or
der/ And when he was troyse warryd by the sayde Bro
der therof/ And mozeouer that he shulde not goo though
he wolde/ yet he beleuyd hym not but made redy his co
pany/ and his chypys/ and when he was apone the see a
contraryouse wynde/ & tempest rose agaynste hym wher
by he knewe it was not the wyll of oure Lorde þ he shuld
goo theder/ wherfore he sent thyder seynt wyllybroude &
alewyn other/ And he wente into the Ile of Hii in the scot
tyl he see to the sayde Monasteryes of seynt Columbe to
set theym in good orde/ And there he was gladly recey
uyd/ And there he taughte theym the veray Catholycall
waye of lyuynge/ And brought theym to kepe the due ty
me of Ester/ And he departyd fro this worlde the yere of
our Lorde. vii. C. and. xxix. the. viii. kalendas of Maye
which then was Ester day/ on which daye he had sayde
Mass/ and kepte the feest of Ester after the due orde.

De sancto Egbino monacho.

Seynt egbyne was borne in Brytayne / And af
ter his deth his Moder enteryd into Relygyō &
was made a Nunne of seynt lampson/ & whē he
harde þ wordys of our Lorde in þ gospell sayynge þ he þ
wyll not renouce all thynges may not be his dysciple/ he
forsoke all thynges & was made a mōke in þ monastery
of Tancake where seynt wynwalogus was / & as seynt
winwalogus with seynt Egbyn thē beyng deken wēt to
sey masse a myle fro þ monastery a poze lepoure full of so
res prayed them of helpe / & he sayd if he had not theyr hel

De sancto Egbryno ep̄o & confessorē. fo. xxxiiii.
 pe he shulde dye / for he sayd his nostrellys were brennyd
 with the fyfth of his sykeneſſe / so that he coulde not conty-
 nue / And then Egbrynus toke hym vppē in his arms / &
 seynt wynnwalogus with his hāde wolde haue clenſyd þ
 place / And the pooze man sayd not ſoo but that he wolde
 with his conge clense it / And than he mekely assayed to
 do it / and when he thought to haue easyd the pooze man
 it was the ſone of god our Lorde crīst Jhesu / And a mer-
 ueylous ſtan fell into his mouthe / And as ſeynt Egbryne
 helde our Lorde in his arms he lokyd vp and ſawe he-
 uyn open / and a crosse apperyd vppon the hed of our lord
 de / and Angellys came to mete hym / And ſo he aſcendyd
 ſeyinge vnto theſe bycause ye haue not refusyd me in
 my trouble I ſhall not reſuſe you in the kyngedome of he-
 uyn / And ſo he was receyvyd into heuyn / and ſeynt win-
 walogus aſcetyd it to þ mēyrtys of ſeynt Egbryn for his
 great obedyence / And ſeynt Egbryn reſcetyd it to ſeynt
 wynnwalogus for his order of preſthode / And after ſeynt
 Egbryn went into Jrlonde and there made a Church &
 helyd a lame man / & reſcyd a Chylde fro deſth / and when
 he was nyghe foure ſcore yere olde & thre / he yelyd his
 ſpirit to our lord the xiiii. kalendas of Nouember.

De sancto Egbryno ep̄o & confessorē.
Seynt egwyn was of þ kyngys blood of mar-
 ſhes / & lyuyd a Relyggyous lyfe at worceſtre & le-
 uyngē all pleaſure of tēporall thyngys / He to-
 ke order of preſthod / & gaue hym all to lyue a cōtēplatyf
 lyfe / & by holle aſſent of þ kyngē etheldrede / & of his peo-
 ple he was made biſhop of worceſtre / & after þ he blyd
 moche þ chynge / & hererouyd the people of theſe vnlaw-
 full matrimony / And other synnyſſe ſo terrible that of

De sancto Egrino epo & confessore.

malice they rose agaynste hym with feyned tales & putte hym out of his see/ And complaynyd of hym not only to the kynge but also to the ~~king~~ And so he disposyd hym selfe to goo to Rome/ And though he knewe he had not offendyd the worlde yet for offencys doon to almyghty god he fetteryd his Leggs to geder and lokkyd the fetters/ and threwe the key into the ryuet of ayn / And soo he wente fetterd to Rome/ & there as he was prapenge in seynt peters Church/ he sent his seruauitys to bye mete And the key was founde in a fysshes bely that his seruatyss had bought/ And so he vnfetteryd hym selfe/ And þe myracle spyllyd all Rome & moche people cam to se hym and to haue his blessinge/ And the ~~king~~ herynge of his great laboꝝpouse Journey/ and of the sayd myracle sent for hym/ And had hym in great samplaryte/ a herynge the cause of his commynge he sent hym Downe agayne to his see/ And the kynge herynge his myacles and vertues was very gladde and restoryd hym agayne to his see/ And gaue hym a grounde wherin he foundyd the abbey of Eynshame/ And he buyldyd it in a place there as our Ladye apperyd to hym/ and also to a shepherde/ and for foundacyon therof he went agayne with offa kynge of est Englonde/ and with kenred kynge of Mearkes to rome/ And had great auctoryte fro the ~~king~~ for the foundacio therof / he alway were the heer/ and lay often in ashes and were a gyrdell with knottys next his bare skyn and with dreme his mynde holly fro þe worlde/ & worldly thynges/ And gaue hym to contemplacyon/ redynges fastynges and bigyllys/ and especyally to prechynge/ and when he had ben longe syke/ And alwayes thankyd our Lord etherof/ He callyd his bretherne to hym & shewyd them the very perfyght way of good lypynge/ and exoꝝ

De sancta Eliseda blegine et abbatisa. fo. xxxv.
tyd them to bewate þ the wo:de deceyuyd theym not / &
so full of good werkys / he leste this present lyfe aboute þ
yere of oure Lorde seyn. C. x. the thyrde kalendas of
Januar? And he lyeth at euesham / & our lord hath shewyd
for hym many myracles bothe in his lyfe / and after
his deth.

De sancta Eliseda blegine et abbatisa.

Seynt Elised was borne in Englonde / And when
her moder was with chylde to her / she sawe ther
stepe a thyng like a shynnyng beame of lyghte
nyng descend vppon her Hedde / And it taryed there a
longe tyme / And whē she was borne the more she grew
in age the more she wantyd the Ambypousnes of all flesch
shelpe pleasures / And after her faders deth her moder by
her faders wyll gaue his mansyon that he dwellyd in cal
lyd clare to the monasterye of Romsey and after her mo
der toke a noder husbonde / And then as is offe seen in su
che case enfeld lakkyd oftymes that that she nedyd wher
fore kynge Edgare remembryng the good seruyce of
her fader put her to the monastery of Romsey vnder the
Abbesse merwenne / & she louyd her as her owne doughter
And broughte her vppe in all vertue / And on a tyme
her candell fell oute / and the fyngers of her ryght hande
gaue lyght to all that were aboute her / & when she was
therfore the more honouryd of her systers she studyed to
be therfore the more Meke / & obedyent / And after when
she was made abbesse no man can tell the almes that she
gaue / no: the prayers / & wepyngys that she vsyd as well
for her selfe as for the people / & on a tyme when she was
with the quene she went in the nyghtys into the water &
was there in prayer / And on a nyghte the quene seynge
her goo furthe suspectyd it had ben for incontinence and

De sancto Elpheget archiepo & martire.

folowyd / & whē she sawe her goo into þ water sodely / she was astonyed & went in maner oute of her mynde & turnyd in a gayne cypenge / & coulde take no reste tyll seynt Elfred prayed for her seyinge lord forgue her this offēse / for she wiste not what she dyd / And soo she was made hoole / & whē she was reprouyd as a waster of þ goodys of the monasterie certeyn money that she had geuyn in almys by hyr prayer was put into the Baggs agayne & when she had luyd many yerys in good lyfe / she went to our lord the fourth kalendas of Nouember aboute þ yere of our Lorde. lx. C. and lii.

De sancto Elpheget archiepo & martyre.

Seynt elphege was borne in Englode and in his yowthe he was so apte to lernynge of conynge & vertue that his fader & moder marueylid at his capacite / & set hym to scole / and after his faders dech he forsoke his enherytaunce / and his moder þ lound hym tenderly he lefte / And enteryd into relygion at deherst and he prophyted to all men that he colde / And those that he coulde not prophette / he studyed þ he hurtyd theym not and after he cam to bathe where he luyd a merueylous lyfe of penaunce / And there a great cōpany of Monks anon resoptyd vnto hym / And when there was great vrpauce byt wyrtte the clerkys and monkys for eleccyon of the bullhope at wynchester seynt Andrew apperyd to seynt Dunstane and bad hym chose Elphegus / And soo he was electyd / And after when seynt Dunstane knewe he shulde dye he prayed to our lord þ Elphegus myght be his successour at cauterbury / And so he was at this tyme Danys moche oppressyd this Realme / And this blef

De sancto Elphegi archiepo & martire. fo. cxxvi.
syd man wolde preche to them the worde of god / & wolde
redeme theym that were in captuyte / and fede theym þ
were oppzessyd with hunger / And after when the Cytie
of Caunterbury was destroyed by Danys thurgh the cou-
sell of helpe of Edryke the traytoure / whome the kynge
had put in great auctoryte / And bycause the kynge put
his broder to deth for his offencys he went out of the cour-
te and confeterd hym selfe with the danes / and they bese-
gyd the Cytie of Caunterbury / And when they had won-
ne it they dyd Herueylouse great cruelte to the people
wherfore seynt Elphegus offerde hymselfe to them / and
bad them spare the people and take hym / And so he was
taken and put in pryson / And there he lay tyll the offen-
ders were so punysshed with syknes by þ stroke of god
þ they toke hym out of prysone & cryed hym merce / and
he forgaue them and blessyd Brede and gaue it to them
And anon they were hoole / and when they were hoole þ
rulers askyd of hym if he wolde haue his lyfe and lyber-
te thre thousande marke / And because he wolde not gre-
ue the people to leue the Honey he denyed it / And soo he
was put agayne in cruell pryson and there the Deuylle
apperyd to hym lyke an Aungell of lyght and perswadyd
hym to go out of pryson by many exauples / and soo he fo-
lowyd hym / and when he had brought hym amonge wa-
ters in the derke nyght he lefte hym and then he knewe it
was the crafte of the enemye wherfore he lystyd hys myn-
de to our Lorde and cryed for helpe / And anone a yonge
man in bryghte shynynge apparell apperyd to hym and
bad hym goo agayne to receyue the Crowne of marty-
dome and when he came to the pryson and there he was
cruellye takyn / Betyn / And foule styntyng Dunge
was caste vppon hym / And thenne Seynt Dunstanne

De sancto Erkenwaldo epo & confessor.

aperyd to hym / and comfortyd hym / And at the laste he
was betyn with stones / And his owne godson with a ha-
chet stracke hym in the Hed / and soo martyryd hym the
xiii. kalendas of May / & the punysshment of god selle vp
po the offenders so y some kyllyd theym selfe / And some
went madde / many fledde to the see and they? Shyppes
were drownyd about a. C. and. ix. Shyppes / And after
when Hunt came into Englonde and sawe great puny-
shment fall vppon hym and his pleople he toke councey
le of some Englyshemen y toke his pte / & they thoughte
it was for the wronge don to seynt Elphege / And soo by
they? counceyle he promysyd that when he had peace / he
wolde brynge the body of seynt Elphege to cauterbury
And. xlii. yere after he foude his Body vncorrupte And
brought it to Caüterbury honorably as he had promysed.

De sancto Erkenwaldo epo & confessor.

Seynt erkenwalde and his syster Ethelburghe /
comonly callyd Alburgh were borne in that par-
te of Englonde callyd Lynsey / And seynt Erken-
walde was conuertyd to the feythe / when seynt Augusty-
ne came into Englonde and was dyscyppe to the Bisho-
pe Mellot / And his syster folowed the crauple of her bro-
der / And when she was Cristenyd she was callyd Ethel-
burghe / And seynt Erkenwalde foundyd the Monaste-
rye of Chertsey for hymselfe where he was Abbot / and
Barkynge for his syster / And after he was made bisho-
pe of London by seynt Theodre Archebushope of Caun-
terbury / And when a beame that was ordeynyd for the

De sancto Erkenwaldo epo & confessoze. fo. xxxvii.
monastery of Berkynge was to shorte/ he and his syster
Ethelburghe drew it in length/ & made it longe ynough/
And as he was goynge on Dzechynge in a chare oon of
the whelys went of/ and yet the chare went bpryghte/ he
shewyd the very day of his deth/ and unto his laste ende
he comfortyd the people besyde with the worde of god/
And he dyed at berkynge/ And there was at his deth a
merueylous swete shauoure in all the house/ And as he
shulde be brought to London the water rose at Ilforde/
and wolde not suffer theym to passe tyll the people felt
to praye/ And anon the water deuydyd/ and for they
went thyngh/ And all the Candellys that were out lygh
tyd agayne by them selfe/ And so he was buryed at seynt
Poulys in London/ And was leyde in leed in a Coffyn
of wodde/ And it was coueryd with a Palle of small pry
se many yers/ And after in the tyme of Wyllyam Con
queroure the Church of poulys/ and great parte of Lon
don was Bzent/ And neuerthelesse the sayde palle and se
pulchre was not herte wherfore the people gaue Laudys
to our Lorde/ And thoughte that that punysshment came
to theym by cause they had not doon condygne honoure
to the sayd blessed Reliquys/ And after the Church of
Poulys was newe buyldyd by thre Bishoppys of Lon
don oon after a nother/ And by a hool deuocyon of the
people his Body was traslaryd to a more honorable pla
ce in the yere of our lord god a thousande a hundred a
nd the. xlii. daye of November/ And when the place that
was newe made was to lpyll for the Chest of hys wher
in his Reliquys lay tyll/ & people for that needynge we
re sorry/ And anon the stone weryd more holow/ and ga
ue place to y blessed relykys/ And after at his chynne we
re doon many great myzacles as in the legende appereth

De sancta Ermenilda Regina.
at great length which be here omittyd.

De sancta Ermenilda regina.

Synt ermenylde was doughter to Ercombert
kyng of kent / & of seynt serburghe his wyfe she
was dysposyd to all pytye & cōpassyon and ende
uouryd her selfe with a moderly pytye to helpe the neces-
syties of euery man / & there was in hyr alway oon stable-
nesse on Benygnyte / on Charyte / on desyre to Deuynly
thingys. She was maryed to wlferus / son to penda kyn-
ge of Mearkes which after his faders Deth was cry-
stenyd / & by her exortacyon / & good maners she tamed y
wylde people and brought them to the feythe / & thrusse
downe Rebellys myghtyly. And she ceassyd not tyll the
Idollys / & worshyppynge of deuyllys with the helpe of
the kyng was clene put away / & Chyrchys were buyl-
dyd for. Dymnesetun / so thurgh all the Realme / & they
had a doughter callyd wetturga. And after the deth of y
kyng / the quene Ermenylde & her Doughter enteryd
into Relygion at Cly vnder her moder serburghe / & so
for our lord she forsoke all the pleasyrs / and loue of the
worlde / And punysshyd her body with abstinence pray-
ers and lamentyngys / and shewyd her selfe moost lowe
of all folkes / and she endyd her lyfe full of good werkys
in the Idus of february. And a man that was bounden
with Irons prayed at her tumbre at masse for helpe / and
at the gospel the Irons were strekyn fro his arme with
such a vpolke that they felle to the water that all men
myght see.

De sancto Eustachio Abbate. Id. xxx. viii.

Seynt eustachius was myghter to kynge Ege-
de/ And he lefte the Temporall armoure / & toke
Espyrituall armoure / & entred into Religion
vnder his bishopp Benet bishope in the Monastery of
seynt petet / but for all the kynred / he lokyd not to be any
thyng the more honowryd / But he was anon for meke
that he wolde mynnow / and thess he with the bretherne
myke kpen & chepe / And he with theym gladly in the
Bakhouse & Kechyn / & in all other busynes of the Moni-
styre / And after seynt Gooltryde abbot of the monaste-
yre of seynt paul / in the yere of our Lorde. vi. C. lxxiii.
electyd hym beyng in the monastery of seynt Dety / and
made hym Abbot there / And whē he was Abbot he was
of the same mekenes that he was before so that when he
sawe the Bretherne worke / he wolde put to his hande as
they dyd / And he was a man of great strengthe of spe-
cespeche meye and lyberall / And he etc of the same mete
as the bretherne dyd / and lape as they dyd / And when he
shulde dye / he kyssyd all the bretherne in token of peas /
And instructyd theym with many Blesyd monycons /
he wente to oure Lorde of the great Synes in the Mo-
nas of Marche.

De sancto Ethelberto rege & confessor.

Seynt ethelbert was the kyng of Kent / but
he was the fyrste that wente to Heuyn / And all
that seynt Augustyne dyd to the Encreasynge
G.ii.

De ſcto Ethelberto rege ⁊ confelloze.

of the faythe may be alſo attri butyd to this bleſſyd kyn-
ge ſo: as farre as to man apperyth / if he had not holpen
ſeynt Auguſtine ⁊ other werkes in the werke of our lo:
De lytyll ſtate had come to the Londe of Englonde / And
when he was couertyd with great benygnte he mouyd
other kyngeſ that were his ſubgettyſ oꝝ his ſelowſ to
become cryſten / And thoſe that beleuyd he louyd as hys
bꝛethꝛe and kynſmen and ſelowſ to the kyngdome
of heyn / And in all his realme Churcheſ were buylde
placyſ of ſchoolſ deſtroied oꝝ tounyd into Churches
By counceyll of ſeynt Auguſtine he made the Church
of ſeynt ſayoure in Caunterbury / And without the wal
lyſ of the Cytie he made a monaſterye in the honoure of
ſeynt peter and poule whiche was a place of buryall for
Kyngeſ and biſhoppes / he buyldyd a Church of ſeynt
paul in london and there was the made a Biſhoppſ
ſee / And he made a Church of ſeynt Andꝛewe at Roche
ſter where was alſo made a nobel Biſhoppſ ſee / And
he was foundet of Ely thughe ſeynt Etheldrede by cau-
ſe he repayꝝd it / is takyn for foundez / his realme ſtꝛet-
chyd to humber / And yet he ſhe wyd hym ſelfe pooze and
meke as thoughe he had had nothyng / It was a glori-
uſ thyng to ſee hym that hadde rule and domynion in
great countreys to ſerue pooze men / And to ſee hym that
kyngeſ ſeryd to drede the pꝛeſtyſ of our Loꝝde as this
bleſſyd kynge dyd / And he was a great exalter of vertue
a fulfyller of the commaundementſ of god / ⁊ of werkyſ
of pyte / And he went to our Loꝝde the ſyxtē kalendas of
marche / And when his feſt was on a tyme not halowed
noꝝ the place where he laye adhouꝛnyd with lyghtſ as
it was wonte to be he apperyd to a pꝛeſt that of deuoc-
on lay there all nyght / and blamyd them of theyꝝ neclꝝ-

De sancta Ethelburga b[e]rgine & abbatissa. fo. xl.

Seynt ethelburgh comonly callyd seynt Alburgh was borne in the prouynce of lyndesey / & fro her yowthe she abhorred the bodely pleasyrs / & the flatteryng of the worlde / And the auncient enemy enuyge her werkys styred her owne fader agaynste her so that he was a cruell psecutoz of her / wherfore she went ofte to a Chapell wher she was crystenyd / And commyttyd herselfe to our Lord with deuoute prayer & assyccions / & it is sayd þæt grasse is alway grene there as she wente to the sayd chapell / And after when she shuld haue ben maryed she lefte her fader & Moder / & with oon mayde went her waye pruely / & by the waye the mayde fell in so great a dzynges that without helpe she was lyke to dye wherfore seynt Alburgh prayde for helpe to our Lorde And anon a feyre well sprange vpp that is there to this day / And when certeyne werke was assygnyd to her by her hostes in Herueste / she went to prayer and her werke was don without leyng any hande to it / and her fader by her was conuertyd to þæt feyth / & after her broder seynt Erkenwalde of his patrymonye made for her the Abbey of Barchynge where she was abbess / & there she subdued the Body to the spryte w[ith] contynuell fastyngys / bygylls & prayers / & she schyd to the systers perseuerant lyf / and after was seen an Image bryghtshynnyng in þæt Dormytory of the systers / & bryghtshynnyng cordys were seen stretchyng into heuyn wherwith the sayd Image was pluckyd vppe / And anone after seynt Alburgh deptyd this worlde þæt .v. Idus of october about þæt yere of our Lorde .vii. C. & .vi. & so it appereth to be for her þæt the sayd Image was shewyd / her monastery hath ben often tymes pseruyd agaynste paganyss by especyall myracle som tymes wylde bestys at þæt patys setyd þæt enemyss so þæt

De sancta Etheldreda virgine.

they durst not come in / sometyme the offenders were so-
deynly stryken / some with woodnes / some with blynde-
nes / and some with Deth / And dyuerse Myracles / oure
Loꝛde hath shewyd foꝛ this gloꝛyous virgyn.

De sancta Etheldreda virgine.

Seynt etheldrede comenly callyd Seynt Andꝛy
was doughter to anna kynge of east Englode /
And agaynste her wyll she was maryed to / Con-
bert kynge of the south Gyꝛwes where is the Ile of ely /
And when she came into the Chauber she comytted her
virgynyte to oure Loꝛde / And as her husbonde lokyd in
to the Chauber it was lyke as if all the chauber had ben
on fyꝛe / And so he had her fere no moꝛe foꝛ he wolde not
touche her / foꝛ he sayd oure Loꝛde was hyꝛ defender / and
shortlye after he dyed / & she was maryed ageyne by her
frendys to Egfrýde kynge of northambꝛoꝛū & .xii. ye-
yerys she was with hym not as a wyfe but as a Lady / &
foꝛ her helynes he woꝛshypped her moch & promysyd to
þæt Buss hope wylstryde great gyftys to make her agree to
hym in matrymonye / And the Buss hope cōtrarye wyse
exortyd her to kepe virgynyte / And at laste by assente of
the kynge she enteryd into Kelyggyon at Coldyngham
bnder Ebba aunte to þæt kynge / And when the kynge re-
pentyd hym / & wolde haue fet her fro the monasterye she
comytted her to oure Loꝛde / And with to systers went in
to a Hyl / & there oure loꝛde bꝛought þæt see about theym / &
preseruyd them there beyng in prayers with oute mete
oꝛ dꝛynke / & when the kynge sawe that / he went away &
repentyd hym of gis presumpcyon / and after she went to
Ely þæt was geuyn to her by her husbonde conbert / & the-
re she repayꝛd a Monasterye / & gaderyd many susters

De sancto Ethelberto rege & martyre. fo. cccc.
gences þ they had not don as was wonte to be/ And that
doon the p̄est wakyng sawe hym goo into his toun-
be agayne.

De sancto Ethelberto rege & martire.

Synt Ethelbert was kynge of east Englonde/
And when he had in his yowthe moche prophy-
tyd in lernynge/ he gaue not his mynde to volup-
tuous pleasurys / but to Prayers / almys dedys & other
good werkys / And when his felows were at Playe / he
wolde be at Churche / & after the deth of his fader kyn-
ge ethelrede / he was made kynge / & was profounde in
counceyll ryghtwysse / and mercyfull in Judgement / & so-
ber i wordys / He wolde spare his subggettys / and resyst
prowde men / And after by hooles assent of his comons he
was desyrd to marre / and for loue of Chyldren he assen-
tyd therto / And he refuysd the doughter of a great Con-
sulle / bycause her fader was a man full of fraude / and
dysceyte / & alienatyd fro Truthe / And at the laste it was
concludyd that he shuld goo to off a kynge of merches
And when he was goynge the Erthe quake / & the sonne
warpd derke so that oon of them myght scarcely see a no-
ther / And when all a bouthe hym were a frayde & meruey-
lyd what it shuld betokyn / He sayde let vs doo that is in
vs / & humble our hartys to almyghty god / & praye that
he put awaye the derkenes both of Body and soule / and
that he send vs þ lyght of his clerenes / And so they laye
prostrate & prayed / And anon þ Derkenes went awaye
And then he wente forth in his Journey / & when he cam
into the kyngedome of Marshes he had a meruaylouse
dreame þ as he stode w his counceyll he thought his hou-
se fell downe / & anon he sawe a goodly tree that he neuer
sawe any lyke to it / & that certeyn p̄sones were hewynge

De sancto Ethelberto rege & martyre.

at the tree to cut it downe / & a streame of blood folowyd of
they; he mynge / & he thought he hymselfe was a byrde / &
that his myngys were bloody / & he sawe a byrght beame
byrghter then þe sonne com out of þe south which ascēdyd
into heuyn / & he thought þe he flew into the toppe of the
tree & sawe all that was in the firmamēt / & herde a songe
of great melody / & some thought it shulde betokyn þe exal
tyng of his kyngdome / & he sayd how so euer our Lord
wold dyspose of hym he wold take it pacyētly / & when he
came to kyng offa by counceyll of the quene for amby
cyon of hys kyngdome / And to enhaunce they; owne blo
de his hed was stryken of the .xiii. kalēdas of June as ap
peryth in his legende at great length / And when the vir
gyne alstryde whome he shulde haue maryed kne w ther
off he bade his seuaūty; goo into they; cōūtre; for they
re mayster was behedyd / & taught of the holy goost / she
sayde to hir moder thy sone shall not lyue .iii. yer; / & thy
kyngedome shall not be stabled / & thou shalt not lyue in
the confessyon of god ouer thre moneth; / thou shalt be
takyn with a deuyll / & ete thyn owne tonge / and dye an
euyl deth and it folowyd as she sayd / and therupon that
blessyd virgyne auowyd to entre into relyggyon at crow
lande / & fro the tūmbe there as the ponge kyng was bu
ryed a byrght beame wente to heuyn / And when kyng
offa herde therof he feryd greatlye & toke penaunce / and
after his body was broughte to herforde / And by þe way
a blynde man recoueryd his syghte / & a longe tyme was
seen euery nyghte a byrghte beame byppō his sepulcre / þe
kyng Alstryde made a goodly chyche ouer hym / and
endewyd it with great possellions / And was the fyrste
kyng that made there a Bullhoppssee.

De sancto Ethelwoldo epo & confessoze. Fo. xlii.
callyd wakerynge to camesey where they lye to this day
& that traslacyon was made the. xvi. kalendas of noueber.

De sancto Ethelwoldo epo & confessoze.

Seynt ethelwolde was borne in Wynchester / & his
moder when she was w chylde w hym sawe two
uisions which signyfied þ she shulde bere a chyl
de of great pfectyon / & when his nose haupnge the chyl
de in her arms wolde haue goon to þ Chyrche & coude
not for great tempest / sodenly she was broughte into the
Chyrche & wistenot how she came thyder / And when þ
chylde came to age he was set to scole / & he had a quycke
witte / & what so euer he lernyd he kepte it in memozye / &
kyng ethelstane herynge his fame sent for hym to haue
hym abyde w hym / & causyd hym to take order of pzeest
hod / And seynt Dūstane and he And oon Ethelstane we
re made Pzeestys on oon daye by Seynt Adelme / and
he sayde þ two of them shulde be Busschoppes / And the
Thyrde shuld geue hym to Voluptuousnes & make an
euyl Ende / And soo it prouyd of the sayde Ethelstane
And after seynt Ethel wolde went to glastenbury & there
was made a mōke vnder seynt Dunstan where euer he
couertyd to þ hyghnesse of vertue / & though he was mo
che cheryshed & belouyd of all men / he ranne not therby
in any peryll of Pryde / but kepte hym alwey in humyly
te / And after kyng edrede gaue hym a Place in abyng
don / where he renewyd the Monastery of Abyngedon
And put therin monkys / & there he was Abbot / and after
by cōmaūdement of kyng Edgar seynt Dūstan made
hym Busschoppe of Wynchester / & there he put in monkys
& also at hyde / & he made a place of Nonnyes at Wynche
ster / & he made Peterburgh & thorney & wente aboute all
monasteryes to set them in good order & to cōforte good
men / & to correcte theym that were obstynate / & he neuer

De sancto Felice epo et confessore.

punysshed any of cruelnes but for loue / He was a fader
a shepherde to helygous men / a defender of virgyns
a comforter of wpdowys / a receyuoure of pylgrymys a
restresher of poure men / a helper of pupplys & orphans
& when a great derty was in all Englonde / he solde the
Ornamentys of his Churche / & the plate to helpe the pou
re people / & he had cōtynuall spkeness so that many nygh
tyes he slepte nothyng / And he neuer ete fleshe but twy
se / onys by cōmaūdemēt of seynt Dūstane & a noder ty
me in the spkenes þ he dyed of / His Candell burnyd bp
pō his boke tyll it wēt out / And yet it hurtyd not his boke
It is red of hym in Cronycles that when he was at gre
te feestys which began in Englonde at the commynge in
of the Danys he wolde ete no other thyng but Bzeed / &
wolde drynke water / And he went to our Lord in the ka
lendas of August in the yere of our Lord .ix. hundred fou
re score and fofire / and he lyeth at wynchester where our
lorde hath shewyd for hym many Myracles / a man and
a Chylde that were blynde at his tombe recepyd theyr
sight

De sancto Felice epo et confessore.

Seynt felix was borne in Pyes a cytie of Burgū
dye / & there was made Bishope / & in the tyme
of the ~~holy~~ honoryus / & of honoryus Archebū
shope of Caunterbury leuyng his owne countrey & the
pompe of the worlde / He came into Englonde to preche
the feyth of our Lorde to suche people as were not then
couertyd / he was a man of great lernynge / & þ he taught
he fulfilld i good werkys / & the Archebushope honory
us at his cōmyng reseyued hym moche charitably / but
whē he knewe his entēt was to pfeuer i pchyng he was
moch more glad / & so he wēt into þ pynce of est Englōd

Desctis Ethelredo & Ethelberto martiribus. fo. xli.
the yere of our Lord. vi. C. lxxiii. And after þ she enteryd
into Kelyggon she neuer ware linnen / she ate but onys
on a day She was dyligent to bigyllys / & prayers / & be
fore her deth she had a great swellynge in her Throte / &
in her cheke wherin she moche deltyd / & sayde it was a
great goodnes of our Lord / if that peyne myghte put a
way the peyne þ she was worthye to haue for her pryde /
and offencys in werynge golde & pprecious stonys abou
te her necke when she was yonge. / And when a surgeon
had Cutte the soze place / and that Casyd her for a tyme
the thyrde day after the peyne came agayne / And she yel
dyd her soule to our Lord the. ix. kalendas of July after
she had ben abbess. vii. yere / & whē she had lye. xvi. ye
rys her Body & all her clothys were founde vncorrupte
And her necke was hoole & a tokyn apperyd of the Cut
tynge / & after the monasterie was destroyed by Inguer
& hubba / & was renewd agayne by seynt Ethelwolde
by helpe of þ kyng Edgar / A man that had ben a great
blerer & full of synne & was in great syknesse entred to
serue god in relyggon at Ely the resydew of his lyfe and
the kyngys mynysters prohybtyd it & sayde he was a
thiefe / & also in the kynges det / Wherfore he was had to
London / & there he was put in prysone / & on a nyght ap
pyd to hym seynt Benet / seynt Andry / & her suffer seynt
Serburghe / And seynt Benet onlosyd hys Irons & þ
Myracle knowyn he was let goo / & so he enteryd into re
lyggon as he befoze purposyd.

Des sanctis Ethelredo & Ethelberto martyribus.
Seynt ethelberte that was conuerted by Seynt
augustyne had Issu Edbalde / edbalde had two
sonnes Etmended & Erdberte / Etmended had

De sanctis Ethelredo & Ethelbrihtomartiribus.

Thus thes blessyd martyrs Ethelrede / & Ethelbriht & a
doughter callyd Dōpuena which was maryed to þ kyng
of Werthyes / & after the deth of theyr fader & moder
bycause they were then but yonge they were put to the ke
pyng of Egbert sone of the sayde Ercombert to bryng
vp / And therupon a cursyd man callyd thūnir þ had gre
te rule vnder the kynges feryng þ if they luyd they shul
de be gretter in fauoure w the kyng then he / enuyed the
moch / & tolde the kyng many false talys of them / & sayd
if they Lyurd they wolde put hym oute of his Realme &
Couceyld þ kyng to let hym kyll them pꝛuelp / and
when þ kyng for drede of god / & loue þ he had to them
wolde in no wyse assent / at laste when the sayde Cursyd
man euer callyd on the kyng / and he on a tyme w dys
mylunge voycesayd nay / þ cursyd man toke boldenes &
on a nyght kylld them both / & buryed them in the kyn
ges house / & when the kyng rose in the nyght he sawe a
grete lychte in the heygth of the hall wherat he metuey
lyd moch / & dred for the chylderne & callyd thūnir / & whē
he had lernyd of hym how it was / he feryd greatly þ Ju
gement of god / & sent for his couceyll spirituall & tēporall
& by coucell of them all he sent for Dompūena theyr suster
And for the deth of her bꝛetherne she askyd as moch gꝛou
de in the fle of tenet as her hynde wolde goo aboute sep
inge she was so commaundyd by our lord / And when
the hynde hadde goon a certeyn space and all the people
folowyd her Thūnir founde a great deffaute at the
kyngys graunte & wolde haue stoppyd it / & forthwith as
he had spokyn þ worde / he fell of his horse & brake his necke
& he was buryed in þ same place / and a great rocke of
stony was caste vppon hym / & it is callyd Thūnirflane
to this day / & after by Ethelrede þ was kyng Edgar
sone these glazpouse martyrs were trāslatyd fro a place

Beato flacio heremita & confessor. fo. xlii.

where then reigned the blessed kynge sygbert whiche
before that tyme for fere of Redwarde hadde fledde into
fraunce/ And there he was crystenyd/ And then came
agayne into his countrey/ and after made a monasterpe
by counsell of seynt felix and toke tounsure and there set-
up our Lord/ And in short tyme seynt felix couertyd
all the people/ and was made Bishope of p^r Cytie of do-
minoke/ And the kynge sygberte by helpe of seynt felix
made scholys for byngynge vp of Chyldren in all p^r coun-
trei/ & he went to our Lord full of good werkes the bish.
Jhus of marche/ and was buryed in the same Cytie/ his
Reliques were broughte to Scham which was after de-
stroyed by Danys/ And then his Reliques were broughte
to Ramsey where they lye at this daye.

Beato flacio heremita & confessor.

Seynt spacre was borne of noble blod in Irlande
& bycause he desyred moch to kepe a solitary lyfe
he lefte his countrey/ and his frendys and went
into fraunce/ and so came to seynt pharao Bishope of
Meldees/ And when he knewe the entet of his commyn-
ge he cheryshyd hym moche/ and gaue hym a certeyne
grounde in the wood of Brodyle farre fro the recourse of
people where he buyldyd a monastery in honoure of our
Ladye/ & there dayly he encreasyd in vertues/ And that
he sparyd fro hymselfe/ he gaue it to poore men/ And with
only touchynge of his handys with helpe of god he helyd
many men of dyuerse synnes soe that his fame sprong
farre/ And bycause great people resorted to hym/ the bis-
hope at his desyre gaue hym as moche Grounde adioy-
nyng to his house as he coulde with his owne labour

De sancto finano epo & confessoze.

Dyke aboute in a day to make a gardeyne apon / & he tha-
kyd hym moche / And when he came home / he made his
prayers & drew his staffe after hym / & wth towchyng of
the staffe the groude boodyd & waxyd holowe lyke a dy-
ke / & all the Trees in the cumpasse fell downe / And a wo-
man seynge the Wyke meruayld greatlye / & tolde þ^r bus-
shope therof / & sayde þ^r the Heremyte was a Wytche & a
enchauntour / & not the seruaute of god / And came agay-
ne to hym & presumptuously spake to hym cōtumelious
wordys / & charged hym in the Bullhoppys name to ceaf
le his werke And he heyrnge þ^r was heuy / & late downe
vppon a stone which waxyd softe & holowe to hym lyke
a sete which remainyth there to this day / & by towchyng
ge therof dyuers lyke men haue ben helpd / And when þ^r
Bullhope sawe the Myracles that were doon / he louyd
seynt fpace moche the better / & was euer after þ^r moze fa-
mylyer wth hym / & neuerthelesse seynt fpace prayed to
our Lord þ^r if any woman euer came into his Monastery
þ^r she shuld fall in some syknes / also it pould after of dy-
uerse womē / He went out of this worlde þ^r xv. kalēdas of
Septēber aboute þ^r yere of our Lord. vi. C. & xxi.

De sancto finano epo & confessoze.

Seynt finane was borne of the people of Arades
and seynt patryke prophced that he shulde be
a holp Bullhope / wherfore his frendys in truste
of seynt patryks wordys at a souper brought hym thre
bessells of smalle Ale / & by his blessinge it was turnyd
into wyne / After he was comytted to the bullhope Col-
man to enfourme / And as he on a tyme wolde haue be-
ten hym an Aungell helde his hande styll vppe in þ^r ayre
wherfore he sayde he wolde no moze bete hym / And after

De sancto fossilano epō & martyre.

a holy abbot also refusyd to haue hym to his dysciple for
he sayd he was gretter of merytys then he / & sayd he shal
de be a holy bull hope / & the þ Chylde sayd a holy bull ho
pe was Commyng out of Brytayne þ shuld be his ma
ster & so there was / & he went w hym to his bull hope / þe
callyd maguns where he was made monke / He helyd a
man þ for his synnyshad a legyon of Deuylls / He drā
ke popson / & it hurtyd hym not / after he wente to Rome
where he was made pzeest / & was there. vii. yers / As he
þchyd at Rome of enuye they range þ bellys & blew the
Organes / & his voyce was harde aboue th all wherof þ
people thākyd our lord / He couertyd moche people abou
te Italy / & there the hande of a kynge þ molde haue cru
cyfyed hym stake fast to the Crosse tyll he & all the people
were penytent / & were conuertyd / then he went to his ow
ne Countrey / & was made Bull hope / & in Irlande he dyd
so many Myracles þ no man can tell / He was lyke a ho
le yere lyenge in his bedde / And when his tyme drew ne
re he reseyuyd the blessyd Body of our Lord the fourth
Jous of September / And he was buryed in Scotlan
de at cungham at a place that after his name in welche
is callyd kyllwynny.

De sancto fossilano epō & martire.

Synt fossilane bull hope / & martyre was borne of
noble blood in Irland / & he made his blood mo
re noble by his good lyuynge / and lyke to the pa
tryarke Abraham / He lefte his owne countrey and his
carnall frendys / And went into fraunce / where he was

De sancto foillano epō & martire.

Instructoꝝ to seynt geretrude / and she gaue to hym and
to his broder vltan a grounde callyd foille to make ther-
in a Monasterye to receyue pylgrymes / and vltan was
made ruler therof / And seynt foillan shill remayned to
Instructe seynt Geretrude / & on a tyme as seynt foilla-
ne with thre felowys went to see his Broder vltan a my-
nister of the Deuyll met theym by the waye and promy-
syd to brynge them to a good lodgyng under coloure þ
he myght murdre theym / And seynt foillane by the ho-
ly goost knowynge his purpose gaue hym selfe to pray-
ers / and comfortyd his bretherne to be stronge in our loꝝ
de / And so the sayd Cuckyd man with his company strake
ke of theyꝝ heddes the day before the kalendas of Nou-
ber / & leuynge theyꝝ Bodys in a byle place / solde theyꝝ
Horsys and apparell / And when seynt Geretrude mer-
uayld of his longe tarynge she sent to þ monasterye for
hym and his Broder vltan sent her worde that she shuld
by her wysdome expoude his vylson / as he was in pray-
er he thought he sawe a whyte doue with bloody wyngys
fly vppe to Heuyn / And moze he sayde he knewe not of
hym / wherefore anon she and all the bretherne and sisters
fell to prayer / & by an Aungell it was shewyd vnto her / þ
he was Martyred / And that she shulde fynde hym by a
tokyn that our Loꝝde shulde shewe hyꝝ / And so she went
furthe and founde hym and his felowes .xxviii. dayes af-
ter theyꝝ martyrdome by a bryghte shynynge crowne þ
apperyd ouer theym / And the same day of his syndynge
seynt Iulies / his broder dyed / and he was buryed in the
sayd Monastery where our Loꝝde hath shewyd for hym
many myracles.


A Chylde of. iiii. dayes olde prophecied that offa
 thenne a kynge of Englonde in his age ſhul-
 de haue a ſone callyd fremunde / that ſhulde
 conuerte hym and his Moder with all the cuntrey to the
 feythe of our Lorde / And that in his youth he ſhulde he-
 le lepourys / and blynde men / And that at his byrthe ſhul-
 de appere a bryght beame ouer the houſe / And as he ſay-
 de it prouyd in euery thyng after / When the kynge offa
 waxyd olde he made ſeynt fremunde kynge though he
 moche refusyd / And a yere & a halfe he occupied as kyn-
 ge noyſſhyng poore men / encreaſynge peace / and put-
 tyng downe of Rebellys / then he lefte all that honour / &
 with two clerkys went pryuely in a lytell ſhypp without
 ſayle into the ſee truſtynge in the helpe of our lorde & not
 in the wynde / And in the. v. day they came into a Ile cal-
 lyd Aleſage where no man befoze his tyme durſt dwelle
 for fere of Deuylls / And there he luyd vnknewen. vii.
 yerys by Rootys & Erbs / And his Apparell appeyrd
 not in all that tyme / after his goynge away fro his Cun-
 trey the Danys came into the Lāde / And when they had
 martyrd Seynt Edmonde / his fader was verye ſore
 afterde / And ſent meſſangers for his ſon / And when they
 had foude hym and ſhe wyd hym the entente of theyr meſ-
 ſage / he gaue hym ſelfe to prayer to knowe þ wyll of our
 Lord therein & by an Aungell he was admonyſhyd þ he
 ſhulde goo w̄ them / And the Aungell ſhe wyd hym þ he
 ſhulde haue þ victoꝝ / & that euery man þ he toke w̄ hym
 to the batayle ſhuld appere a. M. men / & ſoo he went into
 his Contrey where he foude his fader ouercome w̄ the
 Infydelys / And then he with his two felowys / and. xxi.
 other that came for hym / Wherfoze euery oon of theym

De sancto Fremundo rege & martire.

appetyd a thousande men as the Angell sayde kyllyd.
xl. thousande paynymes/ And incontynent after the byc-
toye he went to prayer and thankyd oure Lorde/ & then
a Cristen man callyd Oswy that had ben in great fauou-
re with his father/ which had forsakyn the feythe for þ
he was prompyd by the Danes to be kynge / strake of
his Hed the. v. Idus of May/ And the blood that fell vp-
pon hym/ burnyd hym with suche intollerable hete that
anon he fell prostrate/ and cryed mercy/ And the Hed spa-
ke & forgaue hym/ And then he toke vpp his owne Hed
and bare it to a place betwene Huchyn/ and Harburbury
and there he wellthyd his Hed in a well that sprange vp
there by his prayer / And after he was had to a place cal-
lyd of churche where he was buryed and laye there. lx. ye-
rys/ And then he was remouyd by monycyon of an An-
gell gyuyn to thre Maydens y were all thre made hoole
of theyr dysleasys to a place bytwene Charwell & Brad-
moure/ And there he laye vnknewen many yerys tyll it
was shewyd by an aungell to a pylgryme at Iherusalem
where he laye/ And then he was takyn vppe by seynt Be-
ryne honorably/ and as seynt Beryne was ledyng hym
to the nerte Monasterye as the Pope had comaundyd
the pylgryme in his commynge whome/ At redyke his
Kelykys stoude styll & wolde no ferther/ Wherfore seynt
Beryne went to Rome and shewyd it to the Pope/ & re-
tournyd agayne with the popes bullys & there buryed
hym in þ same place honorably the. v. kalendas of apryll
And now i these dayes oon of his armys/ and oon of his
Kythbys / & a parte of his Jawe lyeth at Dunstable / And
theresydue of his Bodye lyeth at Croprede.

Synt frydeswyde was borne in Oxfoꝛde aboute
the yere of our Loꝛde seyn Hundꝛed and fyfye
And after her Chyldehod was paste she luyd
with woztys / barley Bꝛede / and Water / After by assent
of her fader and Moder she was made a Nunne / And
by her exampl. xii. other noble virgyns enteryd also in
to relygion / And by the helpe of the kynge she made a
Monasterye / wher she luyd in fastyngys / and conty-
nuell pꝛayers / a Hundꝛed tymes on the Daye / & as ma-
ny tymes of the Nyght she pꝛayed knelynge / the Deuyll
enuyed her / And to haue deceyuyd her he apperyd lyke
our Loꝛde with Angellys / and bad her come and wor-
shyp hym whom she had longe seruyd / And by Spꝛyte
she knewe hym and dyspylyd hym / And so he went a wey
with a great stench / and she contynued in pꝛayer quyet
lye and without fere / And thenne the Deuyll mouyd the
kynge alger to desyre her to his voluptuous pleasure so
that the kynge sent his seruauntys for her & when they
coude not haue her assente to come to the kynge / And
wolde therfoze haue takyn her by Strength / they were
anon stryken Blynde / And by desyre of all þ people that
came to that spectacle she made them see agayne / And þ
same nyght an Angell apperyd to her and bade her goo
to Chamys syde / And there she shuld fynde a Bote and
a yonge man prepayyd by our Loꝛde to conuey her / for
the kynge wolde come to take her awaye / & so she wente
to Thames and in an houre space with two Susters she
was conueyed in the sayde bote. x. myles / And sodenly
the bote & þ rower were gon / & there they luyd in a wyl-
dernesse. iiii. yers in great abstynēce / vigyllis and pꝛay-
ers / And when the kynge in the Mornyng coude not
H. ii.

De sancto fursio abbate & confessoze.

fynde her in a great fire he studyed to destroy the Towne wherfoze when he came to the northgate/ He was stryken blynde/ and for his offence as it is sayde it is prophetyd to kynngys of Englonde to come within the Towne of Oxforde to this day/ And after .iii. yers she came agayne and made an Oratory at thornbury by Oxforde there by her Prayers sprange a feyre welle/ On a tyme when she came to Oxforde all the people met her/ And a fowle lepoure prayed her in þ name of god to kysse hym and so she dyd/ and anon he was made hoole/ as she was praynge an Angell tolde her that she shuld dye the .xiiii. kalendas of nouember/ And so he went fro her and lefte her seke of the Ares/ And when her strength was moche goon fro her/ she sawe seynt Katheryne and seynt Cecylie/ whom she had euer moche worshyppyd/ And as she cryed to theym I come Ladyes I come/ she went to oure Lorde the sayd .xiiii. kalendas of Nouember/ And anon came a great Lyght into the house that fyllyd all the house/ And the towne full of a goodly swete fauoure/ And she lyeth in Oxforde. 

De sancto fursio abbate & confessoze.

Seynt fursie was borne in Irlande/ And was brother to seynt Foillane He was feyre and chaste of Bodye/ deuoute in mynde/ full of Grace & good Werkys/ And fro his youth he was brought vpp in holy Letters/ and lernynge of Relygion/ And on a tyme when he was seke and was seyinge his eynsonge a grete derkenes fell aboute hym/ And he was brought in maner as he hadde ben deed/ Then he sawe thre Angells

De sancto fursio abbate & confessoze.

In the 11th of May
1510
Jo. xlvii.

come to hym/ And he herde theym synge (ibunt sancti de
virtute in virtutem) and other merueplous swete songes
And after Deuylls befoze our Lorde leyde many thyn-
gys agaynste hym/ and the Angellys defendyd hym fro
theyr accusacyons/ and fro great terryble fyres that he
sawe/ and fro all other daungers excepte that he had ta-
kyn a gowne of oon that was a synner to praye for hym
And the Deuyll threwe that man vppon hym which bur-
nyd his schulder so soze that it was seen vppon hym euer
after/ Then the Angellys bade hym loke into the worl-
de/ And he sawe the worlde lyke a great valsey / wherein
were foure fyres/ And the Angellys sayd that the fy-
res consume all þ worlde/ The fyrste is þ fyre of synge in
that that men at theyr Baptysme promyse to forsake the
Deuyll and all his werkys and do not/ The seconde is þ
fyre of couetyse when men set the loue of the worlde befo-
re the loue of Heuently thyngys/ The thyrde is the fyre
of discencion when men fere not to offende theyr neygh-
bours for veyne thynges/ And the fourth fyre is of wy-
kydnes when great men fere not to robbe and spoyle po-
te men/ And as he lokyd vp he sawe a great company of
Angellys in heuyn & hardethem synge (sanctus sanctus
sanctus dñs deus sabaoth) & therby he was moch cōfor-
tyd & sayd it was great ioy to here þ heuely songe/ & then
two holy Bullhoppys that lately were gon to heuyn ap-
peryd to hym þ he shuld goo to the worlde ageyne wher
fore he was very heuy/ And they shewyd hym þ there is
no sacryfyce moze acceptable to our Lord then pacyence
& myldenes of herte wherby all Aduersytees / & Hurrys
in truste of the resurreccyon to come be gladye takyn / &
many goodlye thynges / & notable lernyngys be in þ by-

De sancto Gylða abbate ⁊ confessoze.

Lyon of this blessyd man þ̄ for shortnes be here omyttyd /
A yere after that he was come to hymselfe / as he was sy-
ke an Aungell apperyd to hym ⁊ sayd he shulde yet lyue.
xii. yers in prechynge the worde of god / And so he came
to sygybert kynge of east Englonde / of whome he was
gladly receyuyd / And at knoberesburgh he made a Mo-
nasterye / ⁊ when so euer he talkyd of his bysion though
it were colde wynter he shette for fere / And after he lefte
the cure of þ̄ Monasterye to his Broder seynt Fopllane
and he went into Fraunce / ⁊ there made a Monasterye
at Latynyacum / He lefte this worlde the .xviii. kalendas
of february / and lyeth at perona .x. yere after his bu-
ryenge his Bodye was remouyd ⁊ was foude vncorrupte /
He departyd about þ̄ yere of our Lord. vi. C. ⁊ .xxvi.

De sancto Gylða abbate ⁊ confessoze.

Seynt gylða was a kynges sone of Scotlande ⁊ in
his youth he was lernyd in the Artes lyberall / af-
ter he went into Fraunce ⁊ there he was .vii. ye-
re / and fro thens he came into Brytayne where many sco-
lers resortyd to hym / He fastyd lyke an Heremyte / And
euer was busy in Prayers ⁊ were the heet / ⁊ he luyd wth
Barly breed made with ashes / ⁊ dranke water / ⁊ neuer
ete fleshe / And in the nyghtys he sayde certeyne Pray-
ers in the water takynge his slepe vppon a stone / And þ̄
Heuently rewardys were alwayes in his desyre / And he
taught his dyscyples to despyse all þ̄ was tralytoze / on
a tyme as he prechyd in þ̄ Countrey of Epydane his voy-
ce was stoppyd sodenly / ⁊ when all the people merueyl-
yd therat / he bad them all goo out of the Church that he
myght knowe whether any of them were þ̄ cause therof
And at laste Runnyta moder of seynt Dauid then beyd

ge with Chylde was founde in the Church/ and then he
sayd that he shuld haue a blessyd Chylde/ that no man
in his tyme shulde be lyke to/ And þ for presence of þ ble-
syd Chylde/ his speche was stoppyd/ And so seynt Gylde
went into Irland & there he couertyd moch people/ And
after when kynge arthure had kyllyd his broder howell
he came into Brytayne/ & there he forgaue kynge Arthu-
re þ deth of his Broder And he dwellyd by seuerne/ & the-
re he buyldyd a Chyrche where he was moche in prayer
He wrote a Boke of the foure Euangelystys þ was had
in suche honour þ the people durste not open it/ And the
people thought ther was no accorde fully made bytwixt
enemyes but apon þ boke/ And after he came to glaston-
bury/ And not farre fro thens he buyldyd a Chyrche by-
pon a Ryuer where he luyd an Heremytys lyfe/ After
he selle syke wherfore he sent for the Abbot of glastonbu-
ry & desyred that he myght be buryed in his monasterye
And so he went out of this worlde the fourth kalendas of
february in the yere of our Lord. CCCC. xii. & a gre-
te lycht was seen about his Body/ And he lyeth at Gla-
stonbury.

De sancto Gilberto confessor.

Seynt gylbert was borne at sempyngham/ and i
his youth he was so abiecte i his faders House þ
the seruauntys dysdeynyed to sytte with hym at
mete/ and at Schole he lychtly prophetyd/ And so he wente
into fraunce/ and there he toke degre of Mayster/ And
when he came ageyne into Englonde he began the orde
of Sempyngham of men and women/ He labouryd all

De sancto Gylberto confessoze.

that he coulde for the helthe of sowlls / And to all that he
coulde he prophetyd in worde / dede / and example / And
his father lykyd his conuersacyon so well that he presen-
tyd hym to the chyrcches of sempyngham & tyzington on
a tyme ther fell a lyghte temptacyon byt wyrt hym / & his
hostys doughter / And the nyght folowynge he thought
in his slepe that he had put his hāde so ferre in her bosom
that he coulde not plucke it oute agayne / wherfore he fe-
ryd greatly & lefte that place / And after that virgyn was
oon of the .vii. that he began his relygion vppō / And all
that he had aboue his necessary lyuynge he gaue to pore
men after he was made preest / & then went to Rome to þ
pope engeny to haue the Relygion of Cisteur assygnyd
to haue rule of his Monasteryes / And the Pope wolde
not assent therto / ne yet the Cysteur / And then the Pope
orderyd þ he shulde appoynt men therto hym selfe / And
so he dyd / And in that Journey he was moche famylyer
with seynt malachye Bysshoppe of Irlande / and with
seynt Bernarde / And to his Bretherne he appoyntyd þ
ruell of seynt Augustyne / And to the Sisters the rule of
seynt benedycyte / and what so euyr he myslykyd in eyther
of the Rulys he refourmyd / and sent his Rule to Rome
where it was cōfermyd / he made .xiii. monasteryes wher
in at his deth were aboute seuyñ Hundred Bretherne / &
fyue hundred Sisters / he louyd all his placys lyke mo-
che / and put lyke dyligence for the one / as he dyd for the
other / His relyngge apparell was symple / And his com-
panye honest / He absteynyd alwey fro fleshe but in gre-
te syknes / In lent and Aduent he absteynyd fro fyssh
He hadde at his table a dyshe that was callyd þ dyshe
of Ihesu wherin he put mete for pore men not of the rich

se butbery good / and after dyner hebbyd Redynge / pray
er / or medytacyon / he were in Wyntre / and Somer lyke
many clothys / And he electyd one of his dysciples to be
his mayster & was to hym obedyent / and toke the habyt
of a chanon / A man with werynge of his sockys was he
lyd of the gowte / Also fyze fledde fro the house where he
was prayinge and hurte it not / And in the yere of our loz
de god a thousande a hundred foure scoze and .lx. the day
before the Nonas of February full of good werkys / and
good exammples he went to our Lorde / and was bury-
ed honorably in the monastery of Sempyngham which
he had foundyd.

De sancto Godryco seruo dei & heremita.

The fader and moder of seynt Godryke dwellid
in Nozfolke in a Towne callyd Walpole they
were ppe of worldye substance / and Ryche
in vertues deuoutly prayinge to our Lord & they myght
haue a chylde apte to his seruyce / And so they had a sone
whom they callyd Goderyke / And in his youthe he was
a marchaute blyng / Seyrrys and Markettys / he went
to seynt Andzewys in Scotlande / & soo to Rome & came
whom with marchauntys by water / And went into By
tayne / Flaunders / and Denmarke / & wan moche good
And .xvi. yers he expendyd in suche busynes / And after
he went twyle to Rome oon tyme he went by seynt Gyle /
And the other tyme he toke his moder with hym whiche
went barefote / And when he came whome at the laste ty-
me he solde all that he had & gaue it to poore men & luyd
at caerlyle vnknowyn / wher many folkys began to wor

De sancto Godrico seruo dei & heremita.

shype hym wherfore he went into a wood / & luyd there
with herbys & frutys & had no house / after he founde an
olde heremyte / and eyther of them callyd other by his na
me & yet they neuer had herde of other befoze / & he tarped
with hym tyll the other Heremyte dyed / And then seynt
Cuthberte apperyd to hym & bad hym go to Jerusalem
and be crucifyed with our Lord / & then to come agayne
to a wood callyd fynkale a lytyll fro Duresme / And in þ
Journey he toke no sustenaunce but drye barley bzeed &
water / And he chaungyd not his clothynge nor wasshed
theym / ne chaungyd his shone tyll he came there so þ sto
nys & grauell were growyn into his feet so greuoulye þ
the flesshe & bonys myght scarcely hange to gedys / And
at flemme Jordane he chaungyd hym & wyshe his Here / &
fro that tyme he were no shone / Then he retournyd agey
ne to fynkale / & by the ryuer of were he made a lytyll hou
se where he dwelled vnknewen dyuerse perys / & luyd w
Leuys & Rotys / & after he began to Labour to get hym
mete by his labour / he dyggyd the grounde & sewe it / &
made a Gardeyne / he neuer lay in Bedde but on þ grou
de with a here vnder hym / & a stone vnder his Hedde / of
all thyngys he eschewed Idelnes and wolde eyther be in
Prayer / medytacyon or Labour / He wolde stonde in þ
water though it were froste / & snowe sometyme a mo
neth together in the nyghtys tyll the mornynge / & when
his teth chakyd i his heed / he wolde sey thys is greuou
but þ fyze of Hell is moche more greuou / & in the coude
wynter he wolde go barefote so þ his feet sumtyme were
cut so greuoulye þ a man myght put i his synger / he cho
se þ pryoz of Duresme to be his mayster / & wolde not spe
ke w any man wout lycense of hym. iiii. dayes in the weke

sonday/mōday/tuesday/& fryday & also in festys & in ad-
uēt & fro septuagesyme to Ester he kepte scylence/& after
he began to enhabyt þ place/ He neuer went out of it but
thyrse/ he had dyuerse tymes great fowle desealsys of By-
les/& of other fowle mater in all his Body w̄ intollerable
payne/& yet he wolde take no medycyne / for he sayde he
was worthy to suffer payne for his offencys/& wolde ma-
ke oon to rubbe his sozys w̄ salte/& when he had ben. xl. ye-
rys in wyldernes such a great swellynge toke hym in þ fa-
ce & in all the Body þ he coulde scarcely be knowen/ & he
had great inwarde peyne as though wormys had consu-
myd hym which he alweyes toke in pacyēce / & when his
tyme dreme nere he callyd þ bretherne / & they leyde hym
vppon a here with all hes & put on hym a stampn & a com-
le/ for he was a lytell before made monke at Duresme / &
so he went to our Lord þ. xii. kalendas of June in þ yere
of our lord god. M. C. lxx. & many great myracles þ our
Lord hath shewyd for this blessyd man/ & the great temp-
tacyons þ he had of þ goostlye enemye which ofte he ap-
peryd to hym to haue deceyvd hym som tyme lyke a pyl-
gryme/ some tyme lyke a woman & some tyme moche ter-
rybly in lykenes of dyuerse bestys/ & howe w̄ the sygne of
the crosse he had euer the vyctory/ And how our Lady &
dyuerse other scyntys many tymys apperyd to hym and
cōfortyd hym for shortnesse be here omittyd.

De sancto Grimbardo abbate & confessoze.

Alfrede kynge of weste saronys sente into Fraunce
for a Monke callyd grymbalde & made hym Ab-
bot in a Monastery þ he had newly made i Wynchester
& there seynt grymbalde gaderyd a great cōpany of mō-
chs & taught the diligēty letters & good maners he gaue

De sancto gudwalo epo et confessore.

great almys/ he was deuoute i prayers/ & oftymys blyp
by gyllys/ & full of good ensamples/ in great age he lefte
this worlde/ & went to the Euerlastyng reward in He-
uyn the. viii. Ide of July aboute the yere of oure Lorde.
viij. C. foure score &. viij. & was buryed in his monasterye
at wynchester that now by chaunce is callyd hyde/ whe-
re he is hadde in great honoure.

De sancto Gudwalo epo & confessore.

Seynt Gudwalle was bozne of noble Blood in þ
partyes of Brytayne/ And in his yowthe he was
put to lernynge/ & when he came to age he was
made preest & after Byschoppe/ & he abhorred all wo:ldly
thyngys/ And whatso euer came to hym prosperously of
the worlde he turnyd it to the honoure of god/ and at last
seyng that his byschoppyke was in maner as a cheyn to
bynde hym to the worlde / He lefte it to a dyscrete man &
went to a Monasterye in his dyocesse/ And nyghe to the
Monasterye there was a great Roche lyke an Ile/ and þ
see went nyghe aboute it where seynt Gudwale cotentyd
with oon felawe made hym a lytyll House in the stone / &
when he lackyd water he strake his staffe into the Roche
& by his prayer a feyre well sprange out therof / After he
gatheryd there a Hundred & foure score Bretherne þ see
was so nygh the Monasterye that the grownde was be-
rye lytell for so many psonys wherfore he went to the see
syde/ & let his staffe in þ grounde & charged the see in the
name of our Lord Ihesu crist þ it shulde not passe that
mathe/ & the see obeyed vnto hym/ On a tyme he sent his
discyples into a place where great rayne fell in all the co-
treys & by his merytes there felle none in þ wey where his

discyples were/ he helpd a wolfe þ̄ had hurte his fote ⁊ cō
maundyd hym he shuld neuer doo hurte to any creature ⁊
that he shulde euer after ete þ̄y lyke an Ore ⁊ so he dyd.
on a tyme a poze man askyd of hym almes / ⁊ by cause he
had no other thyng at hande he gaue hym a Horse / and
when the seruauntyes on the moze we grudgyde at it the-
re came a noder Horse lyke to þ̄ same Horse i every thyng
ge / ⁊ yet was not the same whom they toke ⁊ put to wer-
ke / seynt Myghell the arcaungell apperyd to hym ⁊ tol-
de hym the veray daye that he shulde leue this worlde / ⁊
anon as he was gon / seynt Peter ⁊ seynt paul e apperyd
to hym ⁊ cōfortyd hym / And he dyed the .viii. Ide of Ju-
ne / And when his bodye was leyde in a weyne to be cary-
ed to a certeyne place to haue ben buryed the Oren were
made bnmouable / ⁊ coulde not goo noz styze / Wherfore
by a cōmen assent two wyld kyne were put into the wey-
ne / And they went streyght to an Ile callyd Blecyt / whe-
re he was honozably buryed / ⁊ after many yers for fere
of enemies the people of that Ile fledde a wey into dyuer
se countreys / And the Bzederne seyng other men flee to
ke the Body with them ⁊ went into Fraunce to Cleremou-
te where the blessyd Relykys were leyde / And there our
Lorde hath shewyd for hym many Myracles.

De sancto Gundleo rege ⁊ confessoze.

Seynt gundleus was sone of the kyng of southe
Byptons / ⁊ after his faders deth he deuydyd his
Realme in seyn ptyes / And gaue his syr brether-
ne theyr porcyons ⁊ they all obeyed to hym as to theyr su-
peryor / ⁊ he had a sone callyd Cadoke / ⁊ as he ⁊ his wyfe
lay in theyr bedde an Aungell apperyd to them ⁊ sayd our
Lorde wolde þ̄ they shulde turne them with all theyr her-

Ill.

De sancto Guthlaco confessor.

tyng to his seruyce & he shewyd theym þ in the mornynge they shuld goo to a lytyll hyll by a ryuer syde / & where as they saw a whyte ore stāde there they shuld abyde / & in þ mornynge þ kyng lefte his Realme to seynt Cadoke his sone & went to þ sayd hyll / & as þ Alungell had sayd there he foude a whyte ore & there he made a churche & luyd i great abstynēce / He were the herē ete barley brede wher of the thyȝde parte was alhes & dranke water / He wol-tyse in þ nyghtys & bathe hym i þ water / & he wolde lyue on i his owne laboure / & after his sone seynt Cadoke the beynge Abbot of nancarbanense came to bysytte hym / & seynt Cadoke sayd þ the kyngedome of heuyn is not promysyd to them þ begyn well / but to theym þ pleuer / & for lacke of water seynt Gundleus prayed & strake his staffe into the grounde / & anon a feyre well sprange vp / & when his tyme dreme nere he sent for seynt Dubryce Bishope of Landauēse / & for his sone Cadoke / And when they had comfortyd hym / & howselyd hym / he went to our lord de the.iiii.kalendas of apryll / & Alungells haue ben ofte seen visytinge þ place where he was buryed / & dyuerse men haue ben greuouly punysshed for wronge doyng to his Chyrche.

De sancto Guthlaco confessor.

Seynt guthlake was bozne in the tyme of ethelredde kyng of marches & he was of the kynges blo-
de / & at his byrthe a hāde was seen at þ doze lyke the hande of a redde man which was of a heuenly colour makynge a crosse vppon þ doze / & when he was .xxiiii. yere of age he gaue hym selfe to Actys of chyualtry / & desedyd hym fater myghtely agaynste his enemyes / & bette downe castellys & towyns / & in his moost cruelty he was also mercyfull & wolde geue to his enemyes þ thyȝde par

te of þ he geet / And after he consydeyd þ the gloze of þ
 worlde was but as smoke / & a vapoure of small abydyn-
 ge / wherfore he caste away his Armoure / & went to repen-
 don / & toke orders geuyng hym to monastycall letyn-
 ge / & he wolde drynke nothyng þ myght be occasyon of
 dyssemperaunce / And after he went to crowlande where
 then no man durste enhabyte for fere of wyckyd spiritis /
 & there he lyuyd a blessyd lyfe & sufferyd great tempta-
 cyons / & persecucyons of wyckyd spiritis as in þ Legende
 appereth at great length / & he was ofte deluyerd owte of
 troubles & temptacyons by seynt Bartylmew whom he
 had in synghuler deuocyon / on a tyme two Deuylls in
 lykenes of men came to hym & perswadyd hym to faste not
 two or thre dayes but by hole wekys / & put hym in mynde
 of Moyles & hely howe they fastyd / & of the fastyngys of
 olde fathers of sythye / & the he knewe they were wyckyd
 spiritis / wherfore he made his prayer & anon they banys-
 shed away / & then he toke his sustenaunce of Barley bre-
 de as he was wonte to do / This blessyd man had suche a
 hoole entent to god þ there was neuer in his harte but py-
 te & charyte / & in his mouth there was nothyng but our
 lordes Ihesu Deas / mercy / & forgyuynge / He was neuer
 seen angry / proude / or heuy but alwayes ioon sobrenes
 On a tyme he sawe two deuylls wepe / & when he askyd
 them þ cause why they wepte / they sayd bycause he þuay-
 lyd so ofte agaynst the / & so he made þ sygne of þ crosse &
 anon they banyschyd away / þ busshope hedda as he was
 goynge to seynt guthlake prayd so moch þ strayghtnes of
 his lyfe / & oon of his chapleyns sayd þ he had seen many
 Heremytes some good & some euyl / & if he had ones seen
 hym he sayd he coude tell whether he were so good as þ
 same rane vppō hym / & whē he cam to seynt guthlake he

De sancto Guthlaco confessor.

by spyryt knowynge his wordys askyd of hym howe he
sayd by þ man þ he spake of þ day befoze / & then he was
abasthyd & fell dōwne askynge hym forgyuenes / & the þ
Wulthope made hym pzeest / he had a suster callyd pega /
whom he wolde not see i this lyfe to þ entēt they myght þ
rather mete in the lyfe to come / & when his tyme drew ne
re he shewyd his discyppe Bertelyn ther of & bade hym þ
he shulde praye his suster to se hym buryed / & then Ber-
telyn prayed seynt Guthlake to shewe hym who he was þ
he had seen euery day syth his fyrste cūmynge to hym spe-
kyng w hym Moynynge & euenynge / & he sayde þ euer
syth he came to þ wylernes he had an Aūgell to cōforte
hym & to helpe hym in his tēptacions / & that shewyd hym
thynges to come w other great secretys þ it was not lau-
full to speke & bade Bertelyn kepe it secrete & not to shew
it to any plone but to his suster Wega & to a holy Anker
callyd Egbert / & when he had thus spokyn there came a
swete smell out of his mouthe as of Roseflowrys or Bal-
me / & fro mydnyght to the moynynge was a great lyght
seen in all þ house / & then he sayd to his dysciple þ his ty-
me was come / & lyfrynge bp his Jen & his hādys into He-
uyn he slepte i our Lorde aboute þ yere of grace. vii. C. &
vi. & aboute a yere after his deth his body was remouyd
& was foude vncorrupt w all his clothy / a kynge callyd
Ethelbalde which was wrongefully put out of his Real-
me & had be moche famylyer with seynt gutlake in his ly-
fe came to his tūmbe & prayed deuoutly to hym for helpe
& he apperyd to hym & tolde hym þ within two yerys he
shuld be restorpd to his kyngdō & so he was & the he buyl-
ded croulade & endewyd it w great lōdes & many lyber-
tyes as he hadde promysed to seynt Guthlake in his lyfe
that he wolde doo.

Seynthelyn was doughter of cloell kyng of grete
 byrtayn / & i tho dayes þ senate of rome lēte cōstā
 cyus which had subdued to thē þ cōūtre of spay
 ne to subdue also to them byrtayne / now callyd Englōde
 And cloell ferynge þ great wysdome of cōstancius anon
 assentyd to pay þ olde trybute & theruppon constancius
 toke þ sayd helyn his doughter to wyfe & had by her con
 stantyne whiche after the deth of his fader went to rome
 with great power of byrtayne / & toke his moder w hym
 & put downe marencyus þ tyraūte / & was made Empe
 roure / after he was cōuertyd to þ feyth & also Crystenyd
 by seynt syluester / wherfore his moder prayd hym þ he
 had lefte þ worschyppe of Idollys but she thought he
 shuld rather haue receyuyd the feyth of þ god of þ Jues
 which she had thē receyuyd / then to receyue þ feythe of a
 man crucyfied / & there vppon a tyme was appoyntyd be
 twyxe them to haue bothe lawes disputyd / at which day
 by the pfounde argumētys of seynt Syluester & also by
 myracles þ our lord shewyd in pue of the feyth seynt He
 lyn & all þ docturys of þ Jues þ she brought w her were
 cōuertyd to þ feyth / & when she was crystenyd she encou
 ragyd her selfe to enlarge þ crysten feythe all þ she could
 & went to Jherusalem with a great power where she fou
 de þ holy crosse with þ thre naylys & the crybbe þ our lor
 de was leyed on & pte of þ hey / & our Ladyes smokke / &
 she made monasteryes where our lord sufferyd his deth
 & passyon there as þ holy crosse was foude & at Bethelē
 & in many other placys / After she went to ynde she made
 many churchys & brought with her f. Bodys of the thre
 kynges of coleyne / & she broughte with her pte of þ holy
 crosse to constantynople after she went to rome & grete

Do sancto Henrico heremita.

to suche hyghe charyte þ she was as a moder to all perso-
nys/ And after when she laye spke she sawe heuyn open &
our lord standynge with a great multytude of Angellys
with his Crosse meruaylously shynynge which comfort-
tyd her moche/ She went to our Lord the .xv. kalendas
of septēber/ & was honorably buryed by þ hope w great
weppynge of all þ people/ & as it is sayd her body was tras-
latyd to constantynople/ & now it lyeth at benys.

De sancto Henrico heremita.

Synt henry the heremyte was bozne in denmar-
ke/ And on a tyme when all thyng was order-
nyd þ he shuld haue ben maryed our lord prohy-
bytyd hym to be maryed/ & bad hym kepe hym selfe clene
& immaculate fro this worlde/ & that he shuld goo into the
Ile of Coket/ & so he came to tymmouth/ & there he had le-
ue of the pryor to go into the Ile of Coket/ And certen ye-
rys he lyuyd with brede & water/ & after he ete but thryse i
a weke & thre dayes in þ weke he kepte scylence/ On a ty-
me as he wolde haue goon to duresme but þ he hadde no
bote to goo ouer the water of were he made his prayer &
a bote of the ferther syde brake that þ it was tyed with &
came ouer to hym/ & so he went ouer therin/ His frendys
herynge where he was sent to hym/ & mouyd hym to co-
me agayne into his countrey seyinge there were dyuerse
solitary placys in þ countrey more apte to lyue a solyta-
ry lyfe in then that/ & somewhat for affeccyon to þ countrey
he was mouyd therto/ & in the nyght folowynge he ma-
de his prayers before þ crucifyx to knowe þ wyll of our
Lorde with great deuocyon/ & the Crucifyre spake vnto
hym & bad hym perseuer strongly in þ he had begon/ & þ
he shuld not leue þ Ile to thende of his lyfe/ & he herynge
that laye prostrat & besought our lord þ he shuld not ha-

ue power to goo though he wolde / & anon a great swellinge felle into his knee which grewe so greuous þ̄ as he late agaynste þ̄ lone / wormys came oute of it / & he wolde take them vpp̄e & byd̄ them goo in agayne to that þ̄ was they^r Inherytaunce & lyue of þ̄ that had noyssh̄yd them / & the more greuouse þ̄ the disease grewe / þ̄ more gladd̄e he was yelvynḡe euer thākynḡys to our lord / & though̄e the syk̄enes waxyd moche greuous / yet he wolde be alone abydynḡe the werynes of all þ̄ longe nyghte without helpe / And whan þ̄ houre of deeth came he toke the bell rope in his hande to rynḡe þ̄ bell & so deptyd / & a monke he rynḡe þ̄ bell rynḡe ranne thyder & fōude hym deed syttinḡe vppon a stone with þ̄ bell rope in his hande & a Candel standynḡe by hym lyghtyd with a heuenly lyghte / & when his body was clēyd fro þ̄ fylthe anon it was whyte as snowe nothynḡe apperynḡe of the fyrste disease / & his face shone with such a bryghtnes þ̄ he coulde scarly be knowen / He dyed in þ̄ yere of our Lorde a thousande a hundred and .xx. the .xvii. kalendas of february & lyeth at Tynmouth not farre fro the body of seynt Oswyne.

De sanctis Hewaldo nigro & Hewaldo albo m^oib^o.

When seynt wyllyb^oorde with his felowes had couertyd moch people in fryselōde to þ̄ feyth two blessyd men bozne in Englonde whiche were both callyd Hewalde / & that had longe tyme ben in Frylonde went into olde Saxonye to p̄che there þ̄ worde of god & for dyuersyte of they^r here þ̄ oon was callyd þ̄ blacke Hewalde / & the other þ̄ whyte Hewalde / & when they came into Fryselonde they were Harbozed with a husbāde man of whom they desyred þ̄ they myght be coueyed to þ̄ ruler of that cōtrey to do a message to hym & he pmyssyd the they shuld so be & when

De sancta Hilda virgine & abbatissa.

they had tarped wth hym a certeyn tyme þ^r barbarouse people herpunge þ^r they were of a noder relyggyon & that they vsyd moche prayers & dayly dyd sacryfyce for they sayde dayly masse/they suspectyd þ^r if they shuld speke wth they^r Ruler they shuld couerte hym to þ^r crysten feyth/ & so all þ^r pynce lyke to folow leuyng they^r olde lawe/ wherfore they kyllyd them bothe the .v. nonas of October the whyte herwalde by shorte martyrdome/ & the blacke herwalde by longe cruell tourmentys/ & caste them into þ^r Ryuer of Ryne/ & when the ruler herde therof he was very sore angry þ^r they wolde not let them speke wth hym & sendynge thyder kyllyd all tho barbarous people þ^r had kyllyd þ^r blessyd martyrs & also burnyd the towne/ & þ^r Bodyes of the sayd blessyd men went .xl. myle ageyne the streme to a place there as they^r felowys were/ And a byghte shynynge beame was seen euery nyght there as the Bodyes lay & so they were takyn vppe & buryed honorablye lyke glorypous martyrs/ and after pipinus þ^r frenshe kynge remouyd they^r Bodyes to Coleyne & in tho parties they^r feest is halowyd with great deuocyon.

De sancta Hilda virgine & abbatissa.

Seynt hilda was doughter to hereyce which was newew to kynge Edwyn/ & when kynge Edwyn was couertyd by prechyng of seynt paulyn/ seynt hilda was also couertyd/ & anon she lefte her scler habyte & decreed to serue our Lord She went to þ^r kynge of east Englond to whom she was of kyn despyrnyng hym to helpe þ^r she myght go to her suster hereswida into fraunce þ^r was a Nonne in þ^r monastery of Cale/ & when she had ben a yere aboute þ^r purpose seynt Aidan brought her agayne into her owne countrey/ & there she was made Abbess at the Monastery of herthey whiche was foundyd by a blessyd

Woman callyd bega þ was the fyrste þone þ euer was
in the pynce of Northamhūbre / After seynt Hilda fou
dyd the Monastery of streneshalch now callyd whytbye
And as she had by couceyll of holy men orderd her fyrst
Monastery with reguler discyplyne / so she orderd this
monastery and taught them prey abstinence / and other
bertues / ⁊ especyall to haue peas ⁊ charyte / And she was
of such great wylsome þ not only poze men but also kyn
gys ⁊ pryncys wolde aske couceyll of her / by her prayers
a great multitude of serpentys þ feryd her sisters soo þ
they durste scarcely come out of theyr scillys were turnyd
into stonyes / her seruante by her comaūdement had a gre
te flocke of gees þ destroyed the Corne of her Monaste
rye to go into a certeyn grounde þ was enclosyd / ⁊ with
out taryenge they went thyder before hym as they were
bydden / And when she came thyder she hade theym goo
where they wolde / And oon of the Byrdys þ was deed
she reysyd to lyfe ⁊ had her goo after her felowys / and so
she dyd / And by the wyll of our Lorde she had great con
tynuell sykenesse. vi. yerys before she dyed / ⁊ in the. vii. ye
te by great inward peyne she lefte this worlde þ. x. ka
lendas of December / And a Nonne in a Monastery cal
lyd Macanos which seynt Hilda a lityll before her deth
had foundyd / ⁊ that was. xlii. myle fro thens as seynt hyl
da was / sawe her soule borne into Heuyn with a great
company of Angellys.

De sancta Hildeitha birgine ⁊ abbatissa.

Seynt hildelythe was Abbess of Barkyng next
after seynt Alburgh / ⁊ luyd vnto great age i ke
pyng of reguler obseruauys / And by her exor
tacyons ⁊ good couertacyon she couragyd all men to he
uenly thynges ⁊ next to seynt Alburgh her feest is tolemp

De sancto Honorio archiepo & confessoze.

nyled at Barkynge in great honoure seynt Hyldelythe was not oonly had in honour with seynt Dūstane seynt Ethelwolde / & seynt elphege but also of many other olde holy faders / her holynesse is comendyd / & it is wrytten of her þ she was full of Charyte / a tetcher of vertue / a gyuer of good exauples in bygyllys / fastyngys / benygnyte / & merce / & that she w great dyligens purgdyd for all other þ they neddyd bothe in Body & souleso that before god & man / she luyd without offēce / more apperyth not of her lyfe noz of her myzacles but þ thze blynde women that came all at oon tyme / oon to seynt Alburgh / a nodet to seynt Hyldelythe / And the thyzde to seynt Wulshylde receywyd all thze theyz syghte.

De sancto Honorio archiepo & confessoze.

Seynt honoꝛe was discypyle to seynt Gregoꝛy & after seynt Iustus he was electyd to be archebushope of Caūterbury / & he was cōsecrate by paulyn archebushope of yorke / & the Pope honoꝛys sent to hym a pall w his letters wherin he decreyd þ whether of the archebushope of Caūterbury oz yorke dyed furste þ he þ ouerluyd shulde haue auctoꝛyte to make a newe & not to goo at euery tyme to Rome by so great tourneys And this blessyd man made seynt felx bushope of east Englonde which conuertyd all the Coūtreȝ to the septe & when seynt Edwyn was deed / & all the Coūtreȝ of northamhūbre was troublȝd with Paganes / seynt paulyn and the quene Ethelburghe which was wyfe to kynge Edwyn went to seynt Honorio / & he made seynt paulyn Bushope of rochester / & the quene Ethelburghe a Nonne at a place callȝd lymmyngge where she had foundyd a Monasterye vppon the grounde þ she had of the gyfte of

her Broder kynge Edbalde/ where she was Mother to many virgyns & wydowys/ This blessyd man made parysters/ ordeynyd clerkys/ & schourys/ & bad them that they shulde instructe the people as well by feyrenes & pacyence as by hygh doctryne/ so þ the rude people myght be broughte to the loue of almyghty god as well by swete techynge/ as by sharpenes & drede/ & our Lord so adournyd this blessyd man with pure feythe & goodly conuersacyon in many sygnyf & vertues þ he shone in this Realme of Englonde as a lanterne & put away errours & couertyd many paganes to the feythe/ releuyng the wretchednes of the people with prayer & consolacyon/ so that his lyfe shone lyke glasse to all þ wolde loke in it/ he was strayght & harde to hymselfe/ & lyberall to þ poore people seruyng our lord i humylyte & charyte/ he went out of þ prysone of this worlde þ day befoze the kalendas of october in the yere of our lord god syr Hundzed fyghtye and thye/ & lyeth in the monasterye of seynt Peter and paule at Caüterbury & many yerys after when his Body was remouyd there was so goodly a swete sauoure that all þ were there þsent gaue thākynge & laudys to our lord.

De puero Hugone a iudeis crucifixo.

In the yere of our Lorde a. M. CC. & lv. aboute þ feests of seynt Peter & paule/ þ Jewys of Lyncolne stole a cristen Chylde that was aboute the age of. viii. yerys callyd hugh/ & they put hym i a secrete house & fedde hym x. dayes with mylke þ he myght abyde þ gretter hurmētys/ & thereupō they sent to all þ townys in Englonde, wherin were any Jewys to haue some of the to be at þ

De sancto Hugone epo & confessoze.

sacrifyce of this Chylde which they entended to crucy-
fye in despyte of our lord Ihesu Cryste/ And when they
were gaderyd they appoyntyd a Iuge as for Hylat/ &
so they Iugyd hym to deth/ And then they bet hym soo
that the blode folowyd/ they crownyd hym with thorne
they spyt vppon hym/ and mockyd hym/ and euery man
pryckyd hym with his knyfe/ they gaue hym to drynke
Gall/ And with great opprobrys & blasphemouse wor-
dys with gnasshyng of theyr teth they calld hym Ihe-
sus the Cursyd prophet/ And after they Crucifyed hym/
And with a spere thurst hym to the Herte/ And when he
was deed they toke his Body fro the Crosse and vnbo-
welde hym for theyr enchauntements/ After when they
leyde his Bodye into the grounde/ the grounde wolde not
kepe it but caste it vppe agayne/ wherfore they were mer-
ueylously aferde/ And threwe hym into a Pytte/ After þ
moder of the Chylde which made great sorowe/ and dy-
lygentlye enquetyd for hym harde say that he was seen
laste at a Jewys house pleyinge with Jewys chyldezen/
And so she went so depnly into the House/ And there she
founde the Chylde/ and vppon that suspeccon the man
that owyd the House was takyn/ And he confellyd the
murder/ wherupon .xviii. of the Rycheft of the Jewys of
Lyncolne þ assentyd to þ martyrdome of þ sayd blessyd
chylde were drawyn & hangyd/ & the chanons of Lyncoln
askyd the Body of þ sayde Chylde & buryed hym lyke a
glorouse martyr.

De sancto hugone epo & confessoze.

Seynt hugh whē he was but .viii. yere olde was set
to Regular dyscyplene & was euer broughte bp in
trouē/ he neuer knewe pleasyrys of þ worlde nor letyn

any maner of dispozt / after he was made a Chanon regfer
in a monastery in Szamiole where his fader lyued vnder
reguler discipline: & as lōge as his fader lyued he wiped his
shone & made his bedde & was dyligent to hym in all other
thyngs / & after for zeale of a streghter Religion he entred in
to relygion in þ̄ orde of Chartre & there he was made prest
And whan he was at Mass he ordred hymself as if our loz
de had ben visibly there present / and he vled moch bigylles
fastyngs and scorgynges ofte fasted brede and water / and
weert the heere as the vse of the Religion is and after when
he was made proctour he thought in his slepe that he that
made hym prest came to hym & opened his bely with a Ra-
ser and cut fro hym a thyng lyke a bylle of fyre and he neuer
after felt temptation of the flesshe / but that he myght lyght
ly despyse / After by desyre of kynge Henry the seconde he
was sent into Englande to be Wyzor of Wythm̄ thoughe
he moche refused it and on a tyme whan he came to the kyn-
ge for certeyne thynges that they neded / and the kynge ga-
ue hym lytell comferte but sayre wordes / one Gerarde that
came with seynt Hugh' sayd to the kynge that he wolde go
home agayne into his Countre / and tolde the kyng that he
sawe well that al that he gaue for his soule helth he thought
it loste / and seynt Hughe bad hym leue suche wordes or hol-
de his peace / and then he spake to the kynge in suche sobre &
charitable maner þ̄ when he had doon the kynge embraced
hym and sayd verayly he shuld neuer go from hym / but þ̄
he wolde kepe hym and take counsell of hym for the helth of
his soule / & anone he gaue to seynt Hughe all that he asked /
one a tyme when the kynge was in great pell of the see / he
had great truste in þ̄ prayer of seynt Hughe and of his bre-
therne / and as it is sayd he aduowed that if he came safe to

De sancto Hugone Epō & confessorē.

lande he wolde make hym a byss hop and forthwith the tempest ceasyd when the buyldynge was done at Wytham he wolde euer be occupied in prayer redynge medytacyon or in some spirituall collacion or exortacion/ he wolde neuer be in his bedde wakynge but eyther ryse & go to prayer or immediately slepe agayne/ and when þe byss hop of Lyncoln was translated to Rome seynt Hughe was elected thereto / And he sayd he wolde in no wyse take it vpon hym wout assent of the hedde house / and when that was opteyned he wolde nat yet agre tyll he was ascerteyned of the hole assent of all the Chanons of Lyncoln/ and then the Dean of Lyncoln & the chyef of the Chapter came to hym to wytham / & when they had herde hym speke they all desyred hym with great instance & deuocōn to take it vpon hym / & then he assented þe firste nyght that he came into his Byss hoppe he harde a voyce say to hym in his slepe *Egressus es in salutē populi in salutē cū xpō tuo*: And after seynt Hughe accursed þe kynges chyef foster foz doynge agaynst the libertie of þe churche/ wherfore þe kyng took great displeure and that mater nat yet determyned the kyng desyred of hym foz one of his clerk the noiacon of a Benefyce that was then boyde and in the gyft of seynt Hughe & he denyed it/ wherfore the kyng was more angry and sent foz hym/ and when he came he founde the kyng syttinge amonge his lordes & the kyng wolde nat suffre any of them to ryse to hym / & yet neuertheles when he had harde his answeres & his sayngs þe kyng was cōtented / & when he deputed cōmytted hym to his prayers & euery yere ones or twyse he wolde be at Wytham and kepe his sell / & somtyme when he came furth by reason of þe famylper spekyng wout lordhe he had two bryght beames came fro his face / a voyce bad a clerke thre tymes þe helpe

he go to the bysshop of Lyncoln & byd hym speke to the Archebysshop of Caüterbury that tharchebysshop togyther with hym shuld more dyligently helpe to refozme þ clergye for our lord was greatly displeasyd w̄ theim Curats were made þ were vnable / & benefycs were set to ferme for tempo- rall p̄fyte nothyng regardynge the helth of the soules / ne yet the cōforte of poze men / And when þ clerke made doute how the bysshop shuld byleue hym by cause of his yowth the voyce said when he had shewyd to the bysshop that / that he shulde se before the Bysshop as he was at Masse he shuld byleue hym: And so he went & byd his message / and as the bysshop was at Masse he sawe the Hoste when it was lyft vp by twyght the bysshoppes handes tourned into the betay body of our lord Ihu criste / & it was lyke a lytell childe more beauteous then man can tell / and when he had shewyd this to the bysshop he bad hym kepe it close and aduertysed hym that he that had seen suche thynges shuld neuer buspe hymselfe in the worlde / but that he shuld entre into Relygyon and so he byd and lyued a blestyd lyfe when kynge Rycharde went into Fraunce to warre vpon the frenche kynge / seynt Hughe and the bysshop of Salysbury denyed to gyue any thyng to the kynge for they sayd they were nat bounde to helpe hym / but oonly within the Realme / wherefore the kynge was meruaylously angry and cōmaunded to seale all that they hadde / But there durste noo man medell with seynt Hughe for fere of the punysshement of god / then afterwarde he went ouer the See to the kynge / and when he came before the kynges presence where he was at Masse / the kynge loked vpon hym with an Angry countenance / and wolde nat speke to hym and thence he went to the kynge and toke hym aboute the necke / and hadde hym

De sancto Hugone Ep̄o & confessorē.

kyssed hym for he sayd he had deseruyd it / and the kyng mer
uaylynge his constaunce synled and kyssed hym: And at
that masse tyme the kyng perceyued right well that he was
a holy man & when an Archebysshop kyssed the kyng for
the par the kyng rose and kyssed seynt Hughe / And after
masse he admonyshted the kyng that he shuld take hede to
the helth of his soule & how he dyd inwardly / And when þ
kyng tolde hym that he thought his consyens was clere /
but it were for hatred to his enemyes / he said there was a co
men sayinge that he kept nat his wedlocke & also that he to
ke nat hede to make good curati / and when he had admo
nyshed the kyng of dyuerse thyngs he gaue the kyng his
blessyng & so departed / and when he was goon the kyng
sayd that if there were many such Bysshoppes there durst
no pryncce do agaynst theym: And when the kyng shortly
after had a great victoꝛye of the frenche kyng he ascribed
it to the prayers of seynt Hugh / he helyd two p̄sons þ were
obsessed w̄ deuylles after he fell syke of a greuous Ares / &
when he shuld be houseled he went bare fote in a heere with
a Coule and met the sacrament / and made longe prayer &
amonge other thynges he sayd that for loue drede or hate
red / or for any othet cause he neuer wyttyngly went fro the
truche / And in theyere of our Lorde god. M. CCC. and syx
in the octaues of seynt Martyn þ Bysshop he went to our
lorde / as he was in carpyng to Lyncoln foure tapres bur
ned contynually by the way that neuer went out / At bykle
made by his meryt a man was made hole that had broken
his arme / and at staumforde a cordoner whiche had great
deuocion to seynt Hughe bysought almyghty god that he
myght dye & go to heuyn w̄ hym / & so beyng confessyd &
howselyd he dyed fourth with and seynt Hughe was carryd

ed fourth to Lyncoln & was there buryed honourably.

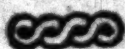
De sancto Johē de Bydlynghstofi.

Seynt Johē of Bydlynghstofi was borne in þe Cou-
te of yorke by the seesyde / and in his youth he was
set to lernynge by his fader and moder / & he put
nat his mynde oonly to haue cūnyng / but also to heuynly
thynges somtyme when he was at Oxforde he wolde leue
the sophystycall argument / & lyft his mynde in prayer to o-
lorde / and for his cūnyng and vertue a great riche man to
ke hym to be maister to his children nat oonly to teche them
cūnyng but also to escheue byces / & when he was about þe
age of .xx. yeres he consydered the deceptfull flaterynge of þe
worlde wherfore he entred into Relygyon at the Monaste-
rye of Bydlynghstofi where he was anone meke obediēt schy-
nyng in Charyte dyspyllyng the worlde rygorouse in ab-
stynence endewed with Justice vsyng viggylles and pray-
ers & wout cessynge seruyng our lord / & there he was cho-
sen to be precentour and so almonysier and then supprior &
after when the prior resigned he was chosen to be prior &
he refused it and sayd that knowynge his ignoraūce he had
leuer suffer great payne then to take it vpon hym / and so a
nother was chosen and after his dethe seynt Johē was est-
sones elected by hool assent / and then trustynge in the mer-
cy of our lord consyderynge that the greater labour shall
haue the greater rewarde he toke the charge vpon hym /
In whiche offyce he kept the viggylles with the Couent in
the nyght / And also the seruyce in the day and fedde þe hun-
gry / clothed the naked comforted theym that were in heu-
nes appesyd stryffes and noysshed loue so vsyng actiue lyfe.

De sancto Johāne de Bydlyngtosi.

that he forget nat contemplatyfe / & somtyme when he was at masse he was in so hyghe deuocyon that he coude nat abstepne fro wepyng / and that he reputed to his feblenes often tymes he wolde admonysh his bzetherne to be ware of temptacyons and to exlude women fro theyr company / he wolde alway dyne and soupe with the bzetherne in the fraytour without great company of straungers caused the contrarye / he lay in the Dortor and wolde weere no furre but of lambe / On a tyme one of his bzetherne openly afore moche company spake euill and vngoodly wordes vnto hym and he answered nothyng agayne / and when one of the company meruayled therat he sayd it was nat best where was to great a fyxe to ley to more styckes / but he sayd by good dylyberacion the mater shuld right well come to refozmation / and so though he was of Colerike complercion by grace he subdued nature to reason / and agaynst theym that wolde trouble his Church he was armed with great constaunce and on a tyme nat i angre but charitably he sayd to a great mannes seruaunte that entended to do great wronge to his Monasterye that he shuld be ware y for his maysters pleasure he went nat hymselfe to helle and tho wordes toke suffecte in that man that in the mornynge he sayd whyle he lyued he wolde be a frende to the house / & so his mynde chainged and the varyaunce ceased / our Lorde shewyd for hym many myracles he appered to men in the see that were in perell and saued theym in lyke maner as it is redde of seynt Nicholas / and they after knewe hym by the sygoure that appered to theym in the see / By his prayer a woman that by lykelyhode of age dyspeyred to haue children conceyued and had two doughters & one of them had a great defozmyte in her face / wherfore he badde the father that when he came

home he shuld ley his thumbe vpon the place so deformed & he in the meane tyme wolde praye for her and he dyd so and within the space of an houre the deformedte went away. Also by his blyssynge whete in his barn increased ten tymes as moch as it was / after he fell syke of the sykenes / and then he called his bretherne and exorted theym to kepe humblyte vnyte obedience and charite / and theyr statutes Regular nat to breke the leest obseruaunces of theyr Religion / and bad them when he was gone they shuld electe a nother tha shuld orde and noryshe the bretherne and they shuld welte that he had nat habundance of Ryches / and that yet he was out of dette / In his sykenes he toke fflyke for he sayde he wolde do that was in hym for his helthe and thre dayes he was vysyted with Angellys / And when he had ben wyth viij. yeres he went to heuyn In the yere of our Lorde a Thousande thre hondred. lxxij. And lyeth in his Monasterye for whom our lord hath shewyd innumerable myracles.



De sancto Ioseph Ab arimathia.

When our lord Ihesu Criste was crucefied Ioseph Ab Arimathia asked of Pylate the bodye of our Lorde / and leyde it in a clene Sendell / and put it in a Sepulchre that no man had ben buryed in as the Euangelyst testifie & the Jues heryng therof put hym in a derke wyson that had no wyndowe and Amas and Cayphas locked the dores and after when they had thought to haue put hym to deth they sent

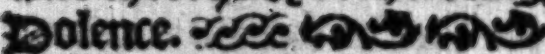
De sancto Ioseph ab Arimathia.

for hym to the pryson and before they comynge on the saterday at nyght our lord apperyd to hym w a great bygghenes as he was in prayer & foure aungellys lyfted bp p house that he was in and our Lorde sayd to hym I am Ihesus whom thou hast buryed / and then Ioseph sayd lord if thou be he shewe me the monumēt that I put the in and our lord toke hym by the hande and ledde hym to the sepulcre & fro thens he bzought hym into his house at Arimathe after the Iues sent for hym & asked of hym howe he came out of pryson and he tolde them as byfore apperyth / and then they let hym goo / & he became discipule to seynt Phylp & of hym he and his sone Iosefes were baptised and he was a messēger fro Ephese bytwyxt seynt Iohn Euangelyst and our Ladye and was at her deptynge with other disciples he was a Constaunte precher of the worde of god as he had herde of our lorde and of our Ladye and conuertyd moche people after he with his sone Iosefes went into Fraunce to seynt Phylp / and he sent Ioseph and his sone with .x. other into Brytayne / & at last they came to a place then called Insulwytryū now called glastonburye / and thysse verses be made at Glastonburye of theyr comynge. Intrat Aualloniā duodenacaterua viroz / flos Arimathie Ioseph est prim⁹ eoz / Iosefes ex Ioseph genit⁹ psem comitat / hiis aliis q̄ decem iis glastonie ppriat. And after by monycion of the Archau gell gabryell they made a Churche or oratory of oʳ Ladye / & there they lyued a blestyd lyf in bigylles fastyng & prayers And two kynge seynge theyr blestyd lyfe though they were paynymes gaue to eueryche of theym a hyde of lande whiche to this day be called the .xii. hydes / and there they dyed and Ioseph was buryed nygh to the sayd oratory.

De sancto Iluto abbate & confessor.

Seynt Ilute was sone to a noble knyght of kyn to kynge Arthur and in his yowthe when he was put to lernyng what soeuer he ones herde of his mayster he euer bere it away / after he went to kynge arthur where he was honourably receyued / then he went to þe kynge of Morgan / and there he was in suche fauour that he was as the seconde to hym / and after heryng that the grounde opened and swallowed by his seruauntes for doyngge wronge to seynt Cadoke he askyd forgyuenes of seynt Cadoke / & then by counsell of seynt Cadoke: And also by monycion of an Aungell that bad hym that he shuld neuer loue transitory thinge he left the world / And of Eubrice bysshop of Landaffe he toke ordres then he made a Church where he lyued a blessyd lyfe in fastyng and praye / he wolde labour his owne handes / and nat trust to the labour of any other in the nyght he wolde be prayng in the water on his knees halfe the nyght / seynt Sampson paulyne gylbas and Dauid were his disciples with many other in so great nombre that he appoynted fyfye alway to be in praye / toherne the great waves of the see troubled þe Monasterie by his praye the see withdrew his course and lefte the grounde drye a great spase whiche so endureth to this daye & a fayre well of fresshe water sprange in the same grounde so beyngge nyghte vnto the salte water / The kynges bayliffe troubled the Monasterie greatly / wherfore he meltyd away lyke waxe and the kyng heryng therof was angry and wolde haue kyllid seynt Ilute / wherfore he flede and hydde hym selfe a yere in a Cauer where euery daye he had brought to hym of the prouysyon of our Lorde a barley lose and a pece

De sancto Indracto & sociis eius martiribus.

of fleshe / They say that on a nyght stalle his hogges in the
mornyng came agayne to the gates of the Monasterie / &
when they wolde nat yet be ware / but stele agayne the nexte
nyght they were touned into stones that be there to this
day / In the ende of his lyfe he went into Iptell Bzytayne /
And there he dyed the. viii. Ides of Nouembre and lyeth at
Dolence. 

De sancto Indracto & sociis eius martiribus.

Seynt Indracte martyr was a kynges sone borne
in Irlande / and he with. ii. felawes and his suster
Dompnyke went into Bzytayne / and there they
made an Oratorie and lyued a straght lyfe in the scrupce
of god many yeres / he had a water with certayne fysshes
therin and thoughte one were taken dayly the nombre my-
nysshed nat tyll one of his felawes stalle one of theym / and
then they mynysshed and he seyng that thought it was nat
the wyll of god that he shuld tarpe any longer there / and so
with his. ii. felawes he went to Rome and after retourned
to Glastonburie to worshyp seynt Dattike for in tho day-
es Ixtyll he men came moche to Glastonburie for loue of
seynt Dattike / & as he wolde haue retourned into his coun-
tre he with his company were martyzed at Shapwyke in
theyr beddes by mynysters of Iue kyng of Westsaxons
that thought that they had hadde moche riches & the kyn-
ge as he rose in the nyght thre nyghtes togyder sawe a cle-
reshynyng beame ouer the place where they were hydde in
a depe dyke and so they were founde and conueyed hono-
rably to Glastonbury / and they that martyzed theim were
taken w deuylls so wodely that they ate their owne fleshe
a woman that byfore that tyme by no maner of prechyng
wolde be conuerted when she sawe the beame that the kyn


Beate Jobe Beuerlaco Epō & confessor. Jo. lrl.

ge same vpon the blessyd saynt / he was conuertyd & foure
score ysonis were also conuerted by the reporte that he ma-
de of that that he had seen.

De sancto Jobe Beuerlaco Epō & confessor.

Seynt John of Beuerley was borne in Englāde
& in his yonge Age he was comytted to seynt The-
oder Archebysshop of Caunterbury to instruct / &
he enformed hym in holy scripture / and when he was well
instructed he prechyd in the countre in small byllages to þ
people / and when Cata the bysshop dyed he was made bys-
shop & gaue ordze of presthode to venerable Bede / he bled
euery Lent to proude some poze impotent persone that he
myght do charyte vpon / & one that was so pydded whiche
was mute fro his natyure he helyd / also w his blessyng he
helyd a Nonne þ w lettynge of blode in pncouenyent tyme
was at the poynt of deth / after the deth of Bosa Archebys-
shop of porke he was electyd thither / and when he came to
great age he lefte his Bysshopryche and went to his Mo-
nasterye at Beuerley there he lyued a blessyd solytarie lyfe
& he dyed in the yere of our lord. vii. C. & xxi. in the Monas of
Hall / for whom our lord hath shewyd many great myra-
cles / he helyd two blynde children & two women that were
contracte / & in the yere of o' lord. M. CCC. & xii. oyle came
out of his tunbe tyll thre of the cloke of the next day þ helyd
many blynde men / kyng Ethelstan prayed vnto seint John
that by his prayer some euyl det tokē myght appe þ of right
Scotlāde shuld be subiect to Englande / & therupon w his
swerde he strake vpon a rocke of stone by Dubarre in Scot-
land / & it wared holowe w þ stroke an Eline depe which co-
tyenupth to this day / as he was praying this lyf in þ porch
of seint Michell of porke þ holy gost apperid to hym in þkenes

De sancto Ithamar Epō et confessorē. & de sancto Juone Epō cō.

of a Doue more bryght then the sonne beame / and when þ
people in the Church meruailed at the lyght one of the de-
kons went to the porche & sawe the byllhop there in prayer
and with the herte of the holy ghost his face was streken so
that the skyn shrank togyther / and then seynt Johñ han-
deled his cheke / and made it hole and bad hym kepe that
bylþon secret. 

De sancto Ithamar Epō et confessorē.

Seynt Ithamar was of the countre of Kent & was
byllhop of Rochester and as Bede wytnessyth he
sucedyd to seynt Paulyn and was in vertuous ly-
fe and cūpnge lyke to his predecessour / and after his dep-
tyng out of this world almyghty god shewyd for hym ma-
ny myracles dyuers that were bered with the Ares / & that
had sore yēn by his prayers were made hole / A childe that
wō great feblenes was become dombe & deffe at the tūmbe
of seynt Ithamar receyued p̄fyte helth and he l̄peth at Ro-
chester / he helyd a byllhop of Rochester of a great deseale
that he had in his yēn / & therfore in þ fourth Aye of June
he remouyd his Relykes and put theym in a newe chesse / &
at that day his seruyce is kept / in remembraunce of that my-
racle and of other that our lord shewyd for hym.

De sancto Juone Epō & confessorē.

Seynt yue was a kynges sone borne in the Cytye of
Fryane in plyde and there he was made byllhop / af-
ter he was made Archebyllhop of Alitanda where he was
v̄lygent for the helth of the people to hym comitted tyl for

the synnes of the people there fell such a deth that the father etc the sone the moder the doughter & the prelat theyr subgettes / wherfore seynt Iue with .xi. felowes relygyous went to Rome / and by counsell of the Pope they seuered in to dyuerse countres / & seynt Iue with Sythyo his neuewe and Anthyo his kynnesman aboute the yere of our lord six hondred came into Brytayne now called Englande into a towne called Slepe thre myle fro Hutyngdon / & there ended his lyfe seruyng almyghty god in fastyng and prayer and other good werkes and lay vnknowen many yeres vnto his tumb was founde by a husbandman w his plough And then he by reuelacion shewyd to a synthe who he was and what was his name / wherupon he was translated to Ramsey as he appoynted to be / the yere of our lord a thousande & one / in the viii. kalend of May / and the .iiii. Ide of June his translatioun was consecrate / & comaunded to be halowed / out of his tumb spryngyth fayre water y bath gyuen helth to many people / A childe toke of the water to seth mete & it wold in no wyse be made hote though it had great plente of fyre & o lord hath shewid for hym many myracles.

De sancto ywyo confessor.

Seynt ywyo was of noble blode of the Brytons & was brought vp in the Ile of Lyndesernens and was disciple to seynt Cuthbert In his youth he toke the orders of his fader or moder were ware / and of seynt Cuthbert he toke Dekon / he prophyted meruaylously in clynynge so that profoude clerkes had hym in great reuerence / he was oft in the Churche at prayer / and as to the world he was nat studious what shuld fall on the morowe

De sancto p[ro]p[ri]o confessor. & Justinano martire.

he endeouored hym self to helpe the necessyte of euery man the beste he coude / he gaue almes to the poore / he forgaue theym that had offended hym / he clothed the naked and comforted them that were i[n] heuynes / as he was helppynge seynt Cuthbert to masse a poore man that was syke of the Ares came lenynge on his staffe to offer & to kysse seynt Cuthberts hande and seynt p[ro]p[ri]o seynge hym toke hym by the hande to helpe hym and anon he was hole / whiche he ascribed to the holynes of seynt Cuthbert and nat of his owne / he gaue a man syder to drynke and anon he was hole of a disease y^e he had longe had / after dreyng y^e bayne gloze of y^e world he went into lytel B[ry]tayne / & there he helyd one of the pal sey / and there he punysshed his body with oft bygylles & fastynges & gaue example of mekenes and of all vertues and the daye byfore / the daye byfore the Nonas of Octob[er] he passed to our lord / he lyeth now at Wylton / and in the Legend / in the lyfe of seynt Edyth it appereth how his body was brought thyder.

De sancto Justinano martire.

Seynt Justinan was of the noble blode of lytell brytayne / & after he was made p[re]est he herde a voyce that bad hym leue his countre / his kyntred and the house of his fader & so he dyd & with certeyne felowes went into the see i[n] a shyp made of ledder and rodde / & besought almyghty god that it myght brynge hym to a place where he myght lyue a solytary lyfe / and so he came into a lande called Cosin / where many by his example forsoke y^e world and yet he was eftsones warned to leue that place / and so he went into the see and as the wynde droue hym / he came into an Ile called Lemonia / and the fame of this holy man

came to seynt Dauid / the whiche was very glad of the comynge of such a holy man / and sent messengers for hym / & receyued hym honorably cheyng hym to be his ghostly father / and on a tyme wyckyd spirites in the lykenes of men shewyd hym that seynt Dauid was syke and had sent for hym / wherfore anon he toke shyp with theym / and on the see he perceyued they were wycked spirites and no men / & thenne he lyfte vp his herte to almyghty god and began the psalme *Deus in adiutorium meum intende*. And when he came to this verse *Confundatur & reuerentur qui querunt animam meam*: they vanysshed away lyke blacke crows / and left hym in the see and on a stone that rose fro the bottom of the see he was brought saufe to lande & founde seynt Dauid in good helth. The deuyll seyng he coulde nat prauayle agaynst hym by any maner temptacon styred his seruantes agaynst hym with suche malysce / that they despyled his doctryne and stroke of his hedde and he toke his hedde in his armes and bare it vpon the see / into a place where he was buryed / & there as his hedde fell sprange a fayre well / and the water therof helyd a man that was poysoned / and they that kyllid hym were stryken leper and dyd great penaunce all theyr lyues in a hylle that yet is called the lepours hylle / after seint Dauid brought his body to Venonia now called seynt Dauid / where he buryed it honorably.

De sancto Iusto Archiepo et confessoze.

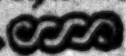
After kynge Ethelbert & his people were conuerted to þe fayth by seynt Augustyne he sent worde therof to Rome to seynt Gregorie / & þe there was moche corne & fewe werkemen wherfore seynt Gregorie alway diligent

De sancto Iusto Archiepo ⁊ confessoze.

fo: Englande sent seynt Iuste / and thze other holy faders
Mellite / Daulpne / and Rufyne / into Englande to assithe
seynt Austyn in ghostly werkes and instructyng of the peo
ple and seynt Austyne made hym bysshop of Rochester / Af
ter he was dzyuen out of his see by Edbald that was kyng
Ethelbertes sone and by the thze sones of Sabert kyng of
est saxons whiche were Apostatale as in þ lyf of seynt Mel
lyte apperyth / wherfore he wente into Fraunce / and when
Edbald was couertyd by seint Laurence he came agayne /
and afre seynt Melyte was deed seynt Iustus was made
Archebysshop of Caunterburpe / he endeouored hym selfe
all that he coude to magnyfie our lord amonge the people
by fayze speche by thretenynges by pomes of euerlastyng
Joye by fere of payne in all Charite / and he conuertyd mo
che people to the fayth and was a man of great meyrtes as
apperyth by letters that ~~seint~~ Boniface wrote vnto hym
wherin he comforted hym to preche by the wordes that oure
lord sayd to the prechours I shall be with you vnto the en
de of the worlde and he sent hym a palle / and gaue hym au
ctozite to make other bysshoppes where nede was / he went
out of this worlde the fourth Idus of Nouembze / and was
burped at Caunterbury / and when he shuld be translated /
as soone as his tumb was opened ther was a goodly swe
te sauour and as fo: other myzacles it is nat moche matery
all where the good lyfe suffyciently apperyth.

De sancta Iuthwara virgine ⁊ martyze.

Seynt Iuthwara virgynne fro her youth serued our
lord in good werkes pseuerantly / and was veray
dyligent to serue poze pylgrymes that came to her fathers

house/ her moder i lawe sought oftymes occasions agaynst
 her and with watchynges/ fastyngs/ and longe prayers she
 waxed pale coloured and after her fathers dethe her moder
 in lawe vnder coloure of medysyne aduysed her to ley new
 chese to her tetes to helpe the syknes of the brest/ and so she
 dyd mystrustynge no thyng. And afterwarde her moder
 in lawe tolde her broder called Banam þ she was w childe
 & had hym loken on her brest/ & he shuld fynde mylke in them
 & therupon afore moche people in great hast he demaunded
 of her who had gotten her with childe/ & she ther with astony
 ed denyed & sayd she was nat w childe/ & then her broder as
 he was taught opened her brest/ & when he sawe mylke a-
 bouthe theym in a furpous wodnes with his swerde he stra-
 ke of her hedde/ & she toke vp her hedde afore all the people/
 & bare it to the church & there as her hedde was stryken of
 sprange a fayre welle & a tre by myracle grewe vpon the sa-
 me welle whiche many yeres after with great wynde was
 blowe downe vpon þ next house so that þ bowes stopped þ
 cōmyng in/ wherfore the owner of the house wolde haue cut
 away the bowes and anone the tree Rose vpright agayne
 and toke a yonge man with it that was aboute to haue lop-
 ped it so that he was fayne to crye for helpe/ whiche all the
 people referryd to the merytes of Seynt Iuthwara/ At her
 sepulchre a knyght that was lame and went with staues re-
 couered his helthe. 

De sancto Kebio Epō & confessor.

Seynt Kebius was borne of noble blod in Cozne wa-
 le and after he had studyed .xx. yere in his countree he
 went to Hillarie byshop of Dictanen & was with hym

De sancto Kebio Epō & confessoze.

lyeres where he gaue blynde men theyr syght clensyd Le-
pours/helyd men that had the palsey that were dombe oꝝ þ
were obsessyd with deuylls/ and there Hilarie made hym
byshop/ after by monycōn of an aūgell he retourned agay
ne into his countre/ & therewith his company he lodgyd in þ
kynges medowe & as the kyng was cōmyng to haue dry
uen theym away his hors fell sodenly deed vnder hym & he
with al his company were stryken blynde and by prayer of
seynt Kebius they were all helyd agayne/ and then the kyn
ge gaue hym two churches / fro thens he went to seynt Da
uid/ and so into Irlande where the seruauntes of a Rych
man toke his calfe & bonde it to a tre and wolde nat delyuer
it/ but after by prayer of seynt Kebius bothe the calfe & the
tre pulled vp by the rotes came fro the ryche man to the da
me whiche seynt Kebius had ordeyned foꝝ an olde man þ
was his kynnesman þ coulde ete none other mete but myl
ke/ after the ryche man wolde nat suffer hym to abyde wī
his lande/ but remoued hym diuerse tymes & was very gre
uouse vnto hym/ and euer an aungel shewyd hym what he
shuld do/ and in a vessell that had no lether he went ouer þ
see into an Ile called Monie where he sent one of his disci
ples to a smyth foꝝ fyze & he wolde none gyue hym without
he wolde bere it in his bosome/ & so he dyd without hurte/ &
on a tyme as the kyng was on huntynge a gote foꝝ socour
fledde to seynt Kebius / and the kyng folowed & had hym
let her go oꝝ ellys he sayd he wolde put hym out of that pla
ce/ then he answeryd þ it was nat in his power to put hym
out of that place/ but in the power of god but he sayd if the
kyng wolde gyue to god and to hym as moche grounde as
the gote wolde go aboute afore his hounde & come to hym
agayne/ he wolde let her go wherto the kyng assented and

she went aboute the kynges Castell and came agayne to the man of god / wherupon the kynge though he somewhat resysted at length gaue hym the Castell accordynge to his promesse / and the vi. Idus of Nouembre full of good werkes he went to our lord.

De sancta Keyna birgine.

Seynt Keyne birgynne was doughter to the kynge of Breghenoke in the West parte of great Brytayne and nygh of kyn to seynt Dauid / and a wote to seynt Cadoke / when her moder was with childe with her she sawe in vision her bolome full of myrre and balme / and her tetes shynnyng of a heuently lyght and she thought that in stede of a childe she was deliuered of a fayre wyght / and when she was first bozne her face was somtyme whyte lyke snowe / somtyme bryght shynnyng lyke the sonne at her petyres of maryage she forsoke all mariages aduowynge to kepe birgynite / & lyued in a desert beyonde seuerne / where by her prayers serpent that byfore y tyme had made the countre Inhabitable tourned into stones seint Keyne made many oratours & after she went to seynt Myhellis mount and there she met with seynt Cadoke / & by monicion of an Angell she went into her countre agayne and dwellyd at the fote of a Hylle / where by her prayers sprange a fayre welle wherby many haue ben helyd / she saw in her slepe a beame of fyre descende there wher as she lay on a bare pauiment w grene bowes vnder her & two aungelles appered vnto her & one of them Reuerently dyd of a heer that she had bled to weere & appareylled her with goodly apparell / & bad her be redye to go w them into y kyngdome of her fader / & when she gladly wold haue folowed theym she awoke felyng her

De sancto Kynedo confessoze.

selfe seke of the Ares / and then she called seynt Cadoke to her and tolde hym she wolde be buryed in that same place / whiche she sayd she wolde in spiryte ofte vysyte / befoze her deth she sawe a great company of Angelles redy to take her soule with great Joy without feere or parell / and when she had tolde theym that stode aboute her therof she departed the. viii. Idus of Octobze / and anone her face was of a coloure lyke red roses and a swete sauour was aboute her that all that were there thought it lyke a Joye of Paradyse / and seynt Cadoke buryed her in her oratoze where she had lyued a harde and a blestyd lyfe many yeres.

De sancto Kynedo confessoze.

The fader and moder of seynt Kynede were of lytell Bzptayne / but seint Kynedi was borne in great Bzptayne in the tyme when kynge Arthur reigned and his lyfe is so full of the meruaylous grete power and goodnes of almyghty god that I leue to wyte of it in this lytell kalendze / & refer it to them þy lyst to rede the hole Legendi how he was immediatly after his byrthe caste into the water preserved in a lytell crybbe in the great wawes of the see / and was taken vp out of the see by birdes and in his youth dyd souke on a beele that had a lytell thynge lyke to a tete / which sauoured to hym of dyuers maners as Hanna dyd to the children of Israell: and howe he had nathe fylth þy other children naturally haue / & how a man & his wyfe founde hym & brought hym to their house / where byrdes destroyed their house & their best / so þy they were fayne to bere hym agayn / how he was afffed to a hynde þy spyled þy sayd bely w her mylke / & how an aungell apperyd

Of sancto Kenelmus Kinge & martyr. To. lxxi.

este to hym and tolde hym what mite he shuld be and that
the harder that it was the better it was for hym / And howe
he went fro that place by monyction of an Alungell after he
had kept an heremites lyfe there. xlii. yeres / and how his
seruaunt for toate hym self vpon the bell wherupon he went
madde & went vpon the water to seynt Dunstons then called
Menula where he lyued lyke a beest. vii. yere with herbes
and rotes his heere couerynge hym lyke a beest whiche af-
ter by prayers of seynt kyned was made hole agayne and
many other thynges appere in the Legende / whiche be he-
re omitted he went to our lord in the kalend of August.

Of sancto Kenelmus Kinge & martire.

In the yere of our Lorde god Cyght hundred &
xix. Kenulphus kynge of Merches forsoke the
worlde & left his sone Kenelmus a yonge childe
to be kynge after hym & when his suster Quen-
bryda / whiche was desyrous to be ygne coude nat by any
meanes poyson hym she enduced Alchebercus that had p-
rule of hym by great rewardes and by promes that he shul-
de be felowe with her in the rule of the Realme to assent to
kill hym and so he ledde p yonge kynge yet beyng of. vii.
yeres of age into a wodde as for disporte of huntynge / and
as the childe slept his ruler made a pytte to burye hym in: &
when the childe awoke he tolde hym he shuld nat lye there
but in a place fether of / & that he shuld se that it was trewe
that he sayd he strake his staffe into the grounde whiche a-
dorne grewe / and after sprang therof a fayre Allhe that is
called seynt Kenelmus allhe / Then p our lord man had hym
into a depe valey in the wodde called Clent / and there as it

De sancto Kentegerno Epō et confessoze.

Is sayd the yonge kyng sayd **Te deu** / and when he came to the
berse **Temartyr candidatus** &c. The cursyd man vnder
a thorne strake of his hede / and there buryed hym and oft
mes a bright beame was seen descende vpon þ place whe
re he lay at which place a Cowe blyd oftymes to be / and coul
de nat be kept away fro thens / and when she came home she
gaue wyse as moche mylke / as any of the other / after his
deth **Quendreda** toke the rule vpon her / and then no man
durst speke of the yonge kyng nor seke hym for fere of **quen
dreda** till a byll was brought by a doue to the pope **Leo** as
he was at masse at rome of this effect **In** clement
in **Cowbach** vnder a thorne lyeth kyng **kenelme** his hedde
of thorne / and so the pope sent Legates and Cardynalles to wyl
fryde by þ hop of **Caunterbury** and other byllhoppes of **En
glande** þ they shuld remoue hym and so he was taken by and
there as he lay sprang by a fayre welle / and as his suster looked
out of a wyndowe vpon a samter boke to haue by enchaun
tement letted his buryenge so deynly her iwen fell vpon the
boke whiche boke is yet to shewe / and there she dyed mysera
bly: one that was blynde and a nother dowe fro they? **Naty
uete** by myrtes of seynt **kenelme** were made hole / and he
lyeth at **Wynecome**.

De sancto Kentegerno Epō et confessoze.

Ahemoder of seynt **kenetgerne** was borne in the
north pte of **Byrtayne** / and her fader being a pay
nym she by her ynge of **Sermons** was couerted
howe be it she was nat cristened and her ynge þ our lady being
clene **vyrgyne** had a child by a folish presumption she desyred
in lyke wyse to haue a child in byrgynite wherupon she ma

de diligent prayers / & after she was with child & though of
trouth it was by company of man yet she toke it on her othe
that she knewe nat how nor when / & her fader herping þ she
was with childe accordyng to his lawe had her to a hygge
byll / & there threwe her downe to haue so tozme her to peces
& she lyfpyng her herte to o' lord / made her prayers & was
saued without hurte / & then her fader thynkyng she was sa-
ued by wyche crafte put her into the see in a lytell shyp of le-
ther about oze wher she was brought to lāde more swyftly
then a sayle coulde haue dzyuen her and i a place called Col-
lenrose she was deliuered without helpe / & the same tyme
of her deliuerance seynt Sarnan harde aungelles synge
in the Cyre / wherfore in the mornyng he went thyder and
founde the moder with the childe whome he brought to his
house / and cristened theym both and there the childe prosp-
ered moche in lernynge and vertue so that seynt Sarnan lo-
ued hym mooste of all his disciples wherfore his felowes en-
uyed hym in somuch that they kyled a byrde that seynt Sar-
nan louyd & leyd it by assent to Kentegern / & he makynge a
Crosse vpon the byrde reysed it agayne to lyfe / he reysed al-
so seynt Sarnans Croke fro deth to lyfe / whiche he was ex-
orted to do by seynt Sarnan by instygacion of his enemy-
es / & yet alway his good & vertuouse lyfe was a noysshyn-
ge of more enuye to his enemyes / wherfore he lefte that pla-
ce and went to a place called Glascu / and in þ way he went
thurgh the water of Mallena that deuyded to hym lyke as
dyd the redde see to þ children of Israel. at Glascu he lyued
in great abstinence / and was there made byshop / and he
bled to weete the heere / and laye in a holowe stone for his
bedde / with some asshe caste vnder hym / and the tempta-
cyon of his fleshe by grace was clerely taken fro hym / and

De sancto Kentigerno Epō & confessoze.

he gaue all his goodes to poze men / & absteyned fro flesche
and wyne and fro all that myght distempze hym / alway he
had a Manuell in his hande redy to do his offyce when ne-
derequyred / he caused wyld hartes to go to ploughe / and
a wolfe þ kyllid one of þ hart / he caused to supplie his pla-
ce and to bere the same yocke that he dyd / he went on fote
to preche and euery Lent he went to some deserte place and
lyued there with herbes and rotes / and somtyme by espye
all grace he fasted al the Lent / he vled oftymes to stande in
colde water tyll he had sayd the hole Psalter / In his Ju-
gementes he alwayes consydered the mater and nat the p-
sone / he made an Abbey wherin were .x. C. and .lxxv. monk /
whiche he deuyded in thre ptes so þ alway some were in the
Quere / when he was at dyuine seruyce somtyme a whyte
dow / somtyme a bryght beame were seen descende vpon
hym / on the thursday he wold washe the fete of poze men
and lepoures and kysse theym / he conuerted moche people
to the fapth in his Dioce / he destroyed Idolles & made chur-
ches and ppsles / he was seuen tymes at Rome & thewyd
to seynt Gregory all his lyfe and he confermed his Eleccion
suppliyng ether with that that lackyd in his consecracion / &
when he was .C. and .lxxv. yeres olde he dyed without pay-
ne in þ Idus of Januarii lpytyng in hote water as he was
taught by an Angell / and dyuers of his bretherne went in
to the same water as he appoynted theym to doo / and they
dyed furthwith without payne and went with hym into the
kyngdome of heuyn / he lyeth at Glascu where our Lorde
hath thewyd for hym many myracles.

De sancto Kyliano cū sociis suis martirib⁹.

Seynt kyllan was bozne of noble blode in scotlā
de/ And as he studyed in his youthe for cūynge
he studyed also for vertue/ and at laste he enteryd
into relyggyon/ where he luyd in great obedyence with
watchyngys and instaūte pꝛayers/ The bꝛetherne seyn-
ge his perseueraunce in vertue electyd hym into the rule
of the Monastery/ & though he knewe well it wolde som
what mynysh his deuocyon/ yet for love of Charyte &
for the pꝛofet of other he toke it vppon hym/ and after his
fame sprang farre wherfoze he ferynge the fauoure of
people myght be a let vnto hym deuyd howe he myght
leue his owne cūtre & lyue i some other cūtre where he
myght haue ltyll knowlege & be reputyd of a small blod
wherupon he toke certeyne of his bꝛetherne with hym &
had lyke feruoure as he had/ and came into great bytaye
ne fro thens to fraunce and so to almayne that is callyd
est fraunce to a towne callyd wirtzburghe / And after he
went to Rome/ and there he had auctoryte to pꝛeche and
was made Bishope/ after he retouchyd to wirtzburgh
where he connectyd the duke/ and all the countrey to the
seythe/ And when he had lernyd that the Duke had ma-
ryed his broders wyfe yet neuerthelesse for a tyme he for-
bere/ and wolde not speke to the duke therof lest it shuld
haue made trouble at his newe conuersyon but when he
sawe he was strengthnyd in the seythe he admonyshed
hym therof Strenghtlye wherfoze the quene when the
kyng was goon to batell martyrd seynt kyllan & all
his cōpanye and buryed them with all theyꝝ Bokys in a
pyppur place/ & made a stable ouer theym that they shulde
neuer be founde/ And when the kyng came home she tol-
de hym that they were goon on pylgrymage/ the cursyd

De sanctis Kineburga regina ⁊ abbatissa ⁊ de sanctis
Kineswida ⁊ Tibba virginibus.

men that put them to deeth fell madde and cryed Kyllyan
Kyllyan why doest thou so burne vs/ And not longe after
the quene was takyn with a Demyll/ ⁊ she sayde she was
worthy to haue tourmentys for she tourmentyd the ryght
wylse men and furthwyt she dyed/ a Priest herde Chyl-
derne saye seynt Kyllyan doth many signes/ he muste be
takyn bp for he lyeth not in a couenyent place/ And when
he toke no hede to theyr sayinge the nexte nyghte he was
stryken blynde/ and he harde a voyce saye to hym with-
out thou beleue thou shalt nat see/ And then he sought for
them/ and when he came to the place where they were he
sent for the Archebushope of Magunce and tolde hym
where they lay/ And then he had his syght ageyne.

De sanctis Keneburga Regina ⁊ abbatissa ⁊ de sanctis
Kineswida ⁊ Tibba virginibus.

Seynt kynneburgh ⁊ kyneswida were daughters
to kynge penda a cruell pagan that was kynge
of Marhes/ And neuerthelesse his Daughters
were crystenyd/ Kynneburgh was maryed and not with-
standyng by assent of her Husbande she enteryd into re-
lygyon/ ⁊ so leuyng carnall Chylterne she had in shorte
tyme many spyrytuell Chylterne/ she made a Monaste-
rye callyd noumuncastre not far fro þe Ryuer callyd ben-
whereshe was made abbessie/ And with what dyligens
she norysshed the sowlys to her comyttyd/ And how wa-
kerye she was to kepe the comaundementis of our lord ⁊ to
kepe her holy porpose i Kelygion/ no tonge can tell seynt
Kyneswida luyd in virgynyte/ And after the Deeth of

De sanctis Kineburga regina et abbacissa et de sanctis Kineswida & Tibba virginibus. fo. lxx.

seynt Kineburgh off a kynge of cest saxon wolde haue had kyneswida to his wyfe whiche he attempted not on ly with feyre speche / but also with threten / And because she wolde not assent all her frendys were agaynste her wherfore she prayed dyligentlye to our Ladye for helpe / and our Ladye apperyd to her & comfortyd her / and sayd ther was nothyng better for her than to kepe her immaculate as she was borne / & nothyng more noble the to take her sone to be her spouse / & more ouer she bade her not to fere for she sayd she wolde praye for her / and therupon seynt Kineswida takynge boldenes sent word to the kynge þ in no wyse she wolde assent / And there upon the kynge consyderynge her blessyd lyfe and seynge þ her all his Rycheffe were despyssed of a yonge maye de leste the worlde & went to Rome & there he enteryd into Relygion / Seynt Tybba that was kynnes woman to seynt Kineburgh / and kyneswida lyued many yers a blessyd solytary lyfe / And after her deth she apperyd to a holy man on seynt Lucyes daye and tolde hym that on that daye she yeloyd her sowe to heuyn / And in the yere of our Lorde a thousande and fyue the relyphs of the sayd blessyd women Kineburghe / Kineswida / and Tybba were translatyd to Peterburgh / and there they feelde halowyd the daye before the floures of Marthe.

De sancto Lamfranco archiepo.

De sancto Lamfranco archiepo

Seynt lamfranke was borne in the Cytie of pape-
der/ and in his youth he forsoke his faders succel-
syon gyuynge hym to studie/ And when he had
atteynyed hygh secular lernynge he came into Norman-
dye/ and there he was takyn with theys and was rob-
byd of all that he had/ wherupon he went to the abbey of
Beccense in Normandye as to the poorest house he could
hete of/ and there he founde the Abbot bakynge of Bre-
de/ and his handys were myzte to stoppe the Quen/ and
there he enteryd into Relygion/ and luyd in profounde
humylte/ & obedyence/ On a tyme as he redde the lectu-
re the presydent founde a defeaute at his redynge & badde
hym amende it / and he redde as he was commaundyd/
and yet he hadde redde better before/ but that he dyd to
shewe hym selfe obedyent / For the euill maners of the
Bretcherne he thought to leue the Abbey and lye in De-
sert and blyd vnder coloure of a medesyn to ete Crabs to
proue how he myght endure with them/ And on a nyght
a kynnesman of þe Abbottys lately decessyd apperyd bi-
to hym/ and shewyd hym the purpose of Lamfranke/ and
tolde the Abbot it was not good for hym þe he shulde goo
fro hym/ And when the Abbot with great wepyngs he
wyd this to Lamfranke he sawe his couceyll was dysco-
uered/ wherfore he thought it was the wyll of god that
he shuld tary/ & so he dyd & was made pryor there/ & after
Abbot of Cadonyence/ This blessyd man came into En-
glonde with wyllyam conqueroure/ and was made Ar-
chebushoppe of Caunterbury & dyd many notable thyn-
gys in thys Realme/ He gaue great Possessyons to the
Chyrche of Rochester/ and restorid seynt Albons to the
fyfste estate/ As he satte by the kynge at a solempne feest

De sancto Laurencio archiepiscopo. fo. lxx.

a Kayler seyng the kynges syt i glozyouse apparell seyde
lo I se god/ lo I se god/ And seynt Lamfranke remem-
byng the hy storye of Herode aduertysyd the kynges þ
he shuld not suffer such wordys spokyn to hym that belo-
gyd only to god but that he shuld commaunde hym that
speke them to be betyn/ so that he shulde neuer after dare
speke such wordys/ and so it was don/ He was a man of
great lybertye/ and as it is sayde gaue yereely in almes
fyue hundred poundys/ And he was a man of a quykely
syt and recoueryd many thynges that were wrongfully
holden fro his Chyrche/ And oftyn tymes seynt Dunstan
apperyd vnto hym & confortyd hym i the wyng to hym the
crafty purpose of his enemyes/ He was dyuerse tymes at
Rome where he was had in great fauoure of the Pope/
when it happenyd hym at any tyme to be at beccense he
wolde not be hym selfe but as he had ben pryour/ he was
profoude in humylyte large in almes/ a great helper of
poore men a defender of pupplys and a comforter of wy-
dowys/ And with sobernes he refourmyd the Monks
of Caunterbury/ that had blyd before hys tyme Huntyn-
ge/ Haukynges/ and such other wanton dysportys/ and in
the .xix. yere after he had ben byllhope the .v. kalendas of
June he dyed and lyeth at Caunterbury in a Chyrche
whiche he in his lyfe buyldyd.

De sancto laurencio archiepiscopo.

Seynt Laurence was archebyllhope of Caunter-
bury next after seynt Augustyne/ And after seynt
Ethelbertys deeth/ þ kynges Edbalde his sone fell to Ido-
latry/ And also toke his faders wyfe/ & in lkenwyle after

De sancto Lethardo epo & confessoze.

Tabertus kynge of east Saxons was deyd/ his thre sones
fell to Idolatry which was great trouble to the feyth so
that mellyte Bysshope of London/ and Justus Byssho-
pe of Rochestre were put oute of theyr Bysshoprykes/
which by assent of seynt Laurence went into Fraunce / &
seynt Laurence thought to haue folowyd but that seynt
Peter the same nyght that he wolde haue departyd as
he laye in þe Chyche of seynt Peter and Paule apperyd
vnto hym and bette hym with rodrys bycause he wolde
forsake the flocke of god which he had takyn the charge
of & admonescyd hym that for the people of our Lorde he
shulde tary vnto the Deth lyke as he dyd/ And so he went
to the kynge Cobalde and shewyd hym how he was be-
tyn of whom & for what cause / And so the kynge recey-
uyd the feyth / And also leste his aduoultrye / And after
seynt Laurence conuertyd moche people in Scotlāde to
the feyth / and in the way thitherwarde he went ouer þe
see dyre fote / And a holy Bysshope of Irlande camethy-
der to hym / & herynge his Oppyny on of the keppynge of
Ester confermyd hym thereto / and taught his people to
folowe the same / And after he retournyd into Englonde
and reysyd a Chylde where he was lodged fro Deth to ly-
fe / And in the yere of our Lord god. vi. hundred and. xix.
the thyrde nonas of februarie he leste this worlde / & is
buried by seynt Augustyne.

De sancto Lethardo epo & confessoze.

Seynt letharde was assygnyd to come with the
Quene Berta / when she shuld be maryed to kyn-
ge Ethelberte yet beynge a Baynym to be her le-
der / docter / and preseruatoz in Vertue and to defende

her fro the Idolatrye then blyd in Englonde / where he
suffred great opprobryes and laughyngys to shorne in
doynge þæt seruyce of god which he blyd to doo in an olde
Chyrche of seynt martyn nygh to Caüterbury in which
Chyrche the quene and her seruauentyes that were cryste-
nyd blyd to here dyuynne seruyce / At the tounbe of seynt
Letharde a blynde mayde receyuyd her syght / as a man
that with the palsey was lame fro the myddle downe war-
de was prayyng for helthe at his tounbe / he apperyd &
sayd the people in theyr synnesse pray with grete deuo-
cyon for helth / but when they be hool they forgette þæt be-
nefaytyes of god / And anon be unkynde and turne ageyn
to synne / And when the sykeman faythfully promysyd to
amende / seynt Letharde sayd of the oon legge thou shalt
be hool that thou mayste knowe the goodnes of god / &
þæt other shalt be as it was þæt thou ware not unkynde / and
so it was doon / This blessyd man was the precouroure
of seynt Augustyn / and made the waye redye for hym
to þæt byngyng in of þæt ferythe wherfore he is right moch
to be had in honoure by Englyschemen.

De sancto Machuto epo & confessor.

Seynt machute was bozne in great Bzptayne or
Ester eyn in a noble Monastery in the vale of
nantcarwan where his moder came to kepe by-
gyllys / And he was baptyzyd by seynt Brendan þæt was
Abbot of the sayd monasterye & ccciii. men Chylidren we-
re bozne þæt same nyght of womē that came to bere his mo-
der cōpany / and fro his youth he was vertuous / & when
his felowys were quakynge for colde he swette & leyde a
wey his Clothys which was of a brennyng Charyte þæt

De sancto Macuto epo et confessoze.

was in hym / On a tyme the see flowyd there as he laye &
flepte and the groude where he laye rose lyke an Ile and
so he was sauyn Seynt Brendan seyng þe holy gost
was with hym aduysyd hym to be pzeest / and he sayde he
was not wo:thp to take that offyce neuerthelesse after he
assentyd / And when he was made pzeest a whyte Doue
was seen descende vppon his shoulde / He sayd moche
with seynt brendane in his Journeys / and in his compa
ny with the spgne of the Crosse he droue away a serpent
that hadde kylld .iii. Chylde / In lytell Bzptayne he
was made Byschop of alethys / And when he shulde be
consecrate at turoe a whyte doue was seen descende vppon
his necke as he helde downe his hedde to benedycy
on / he vsyd gret watchynges / fastynges & prayers / And
when he rode by þe waye eyther he talkyd of god or pray
de / there was no tyme but he prophetyd to other or to
hymselfe / He vsyd euer a sharpe Heer vppon hym / and
was a grete pzecher to the people / he went to Rome with
seuyn dyscyples / and chylde that he foude there to be
solde he bought the & cristenyd the / In þe waye homewas
de as he was i great perell of þe see seynt peter apperyd to
hym & sauyn hym & all his cōpany when he was. Cxxxiii.
yere olde he dyed the .xvii. kalendas of december / & was
honorably buryed at perdona / where all his Relyks lye
excepte his hed and his ryght hand which lye at alethys /
He helyd soon that was deffe / dome / and lame / He reysyd
a chylde that was drownd / And by his prayer a blynde
woman recoueryd her syght / For the wretchydnes of the
people he cursyd them / and went into Andygarna & was
there .vii. yers durynge which tyme was great drynes
and derth in lytell Bzptayne / And when he was despyd

De sancto Maglorio Epō & confessoze. Fo. lxxii.

to come agayne to blesse the people as soone as he came the
rayne fell and great plenty folowed in all the countre.



De sancto Maglorio Epō & confessoze.

Seynt Maglorie bysshop was borne in great byr-
tayne / he was felowe to seynt Sampson & was
his successoure / by an Aungell he was admonys-
shed to leue his bysshopyke and to lyue a solytary
lyfe and so he dyd / he helpd an Erle that was lepre / wherfo-
re he gaue hym the one halfe of a Certeyne grounde to the
whiche grounde incōtynent came many byrdes with great
plente of fysshes / & therfore the Erle by counsell of his wyfe
toke þe groude from hym and gaue hym the other half / and
then the byrdes and fysshes came thyder and left the other.
And then the Erle perceyving that he had done amysse ga-
ue to seynt Maglorie the hole grounde / and then the byrds
and fysshes came indifferently to bothe ptes / He was a cle-
ne byrgyne and lydd with barley brede and lekes / Every
wednesday and fryday he fasted and punysshed his body w-
th the heet / he neuer dranke wyne ne syder / somtyme when þe
bretherne were aslepe he wolde go pryuely to the seelyde / &
there wake in prayers / On eester euyng as he watched in þe
Churche an Aungel appered to hym and shewed hym that
his tyme drew nere to go out of this worlde / and he fer-
renged it had ben an Illusion made in staute prayer / and when
the Aungell had thysse affermed the same he receyued of þe
Aungell the blesyd Sacramente / and after that tyme if
there werenat þe greater lettynge he blyd euer to saye this
verse. Uiam pecis a dño hanc requirā vt inhabite in domo
dñi &c. And he went to our lord / the .ix. kalend. of Nouebre

De sancto Malichia.

De sancto Malichia Episcopo & confessoze.

Seynt Malachie was borne in Irlande amonge barbarous people/ and as a fytt he is in the salt see and is nat salt/ so was seynt Malachie good amonge euyl people/ he went to a man that lyued a solytary lyfe letuyng our lord in fastyng and prayers and of hym he toke his example of lyuyng/ and in shorte tyme had many disciples/ and there he toke the ordre of presthode. The byshop comytted to hym his auctoryte to pche vnto y rude people whiche he dyd with great fauoure/ and what so euer he sawe out of good ordre he spared nat to reprove theym of it. He had great loue and zeale to the seruyce of god/ & honoure to the Sacramentes of the Chuche and went to a holy byshop called Malcus that was borne in Irlande & brought vp in Englande and that had ben a monke at Wynchester/ to lerne at hym that he taught nothyng/ but as the Churche comaunded / after he was made byshop of Conereth in Irlande/ where anone he perceyued that the people were bestely and rude/ Crysten men in name and nat in dede / they payed no tythes they lyued out of lawfull matrimony they made no confessions/ there was no man to enioyne penance to aske it / they made more noyse in the Churche then the precher or they that sange / wherfore to refovrme thys people he put hym selfe in Jeopardye as a good Sheperd and admonyshted theym of theyr defautes openly / and also secretely / he wepte vpon theym tenderly / now he spake sharply and anone more easely / And whenne he nothyng preuayled he humbly watched in prayer for them to our lord when they wolde nat come to the Churche he wolde go in to theym lokyng who he myght wyne to our lord / when

euyl wordes were sayde to hym he spake fayre / and when
he was wronged he toke pacyence / and so with goodnesse
he ouercame euyl. Thus were the people reformed / Chur-
ches were buylded the lawes of the Churche receyued the
Sacramentes duely mynystrid / & the people went to con-
fessyons and toke penaunce after the deth of the Archebys-
shop Celsus he was made Archebysshop of Archemacan /
and yet he wolde neuer haue seruaunt ne house of his owne
he went in maner a wayes aboute the paryshes prechynge
the worde of god and leued of the Gospell / Other prelates
toke Lordshyp in the Clergye / and he made hymselfe ser-
uaunte to all men / After he gaue vp the Archebysshopry-
che and went to his paryshe agayne / Thence he wente to
Rome & there the Pope toke a Mytter fro his owne hedde /
and set it vpon his hedde / and also gaue hym a stole and a
phanon / fro thens he went to Clareuall to seynt Bernar-
de / and leuyng with hym foure of his disciples / he went in
to Scotlande whete our Lorde shewyd for hym many my-
racles / and after he went into Irlande and there he helyd a
monke of the great falsynge spkenesse. Thence he went a-
gayne to Scotlande and so thowghe Englande to Clare-
uall to seynt Bernarde / And there he dyed the. liii. Nonas
of Nouembre In the yere of our Lorde god a thousande
a hondred and. xlviii. and Seynt Bernarde wrote his lyfe
wherin be many notable thynges. 


De sancta Margareta
Regina Scocie.

A. ii.

De sancta Margareta Regina Scotia.

Synt Margaret Quene of Scotlande was daughter of Edward outlawe sone to Edmonde Ironside/ And she by prouision of god was married to Malcolp kyng of Scotlande she delpyed more in good werkes thenne in possessions or ryches/ Oft tymes she called her children afore her and admonysched theym to loue and drede our lord/ and dayly she prayed for theym that they myght pleas hym/ she enduced the kyng to do Justyce with merce and to gyue almes & in her dayes the kynges seruant durst nat take any thyng fro pore men or other wyle hurte theym/ She reprovied the people of Scotlande in þ they began nat Lent so that they myght faste .xl. dayes besyde the sondayes/ and that they prestes sange nat masse after the custome of the Churche/ and that the people were nat howseled at Ester that they kept nat þ sondayes/ and that they maried theyr moders in lawe and sisters in lawe & she reformed theym in thysle poynts/ The kyng seyng the holy ghost was with her helped her forwarde in all that she went aboute/ She serched where she myght fynde pore people to do almes upon/ on the nyght she sayd Matens of the Trinite/ of the holy crosse/ & of our ladye/ the Dirige and the Psalter/ And thenne she bled to wall he. vi. pore men/ and then she toke rest/ In the morninges she refrested .ii. orphanes and serued theym knelyng And afore dyner the kyng and she serued. CCC. pore people/ her boke fell into the water and lay there a daye and a nyght without hurte she knewe the deth of her husbonde/ & sone that were slayne in Batayle whiche she toke pacyently she dyed the .iiii. Idus of June/ & lyeth in the Churche of the holy trinite/ that she had buylded in the same place where she was maried.

De sancta Marcella virgine & martyre.

Seynt Marce was daughter to Marcolane so-
tyrne kyng of Scotlande / & fro her yowth she en-
tended to kepe virginite after a prynce called mar-
encius was a pagan desyred her in maryage wherto he had
her fathers assent and she perceyving that fledde to a chur-
che and comended her virginite to oure Lorde / And after
with an olde man and a Mayde she fledde secretely / and
came into fraunce into a place called Montis / and as it is
sayd in the way thider she went ouer the water of ysaraw-
out bote / and the sayd the prynce made suche serche that he
founde where she was / and when he coude by no mean ha-
ue her assent / in a fury he toke her by the heet and stroke of
her hedde & after kylled both her seruaunts / and she toke vp
her hedde and bare it to the place where she now lyeth / and
ouer her is buyldyd a godly churche / where our lorde hath
shewyd for her many myzacles / kyng Charles that reyned
in tho dayes loued her churche moche / & gaue many great
thynges to it. ~~~~~

De sancto Mellito Archiepo & confessoze.

Seynt Gregorie was moche dyligent for the conuer-
tynge of the people of Englande to the fayth / and al-
so to haue the people well ordered / after they were conuer-
ted wherfore he is moche to be honoured by Englysshmen
after kyng Ethelbert & his people were couerted by seynt
Augustyne he sent worde therof to seynt Gregorie as in the
lyfe of seynt Mellyt apperyth and then seynt Gregorie sent
Mellite / Juste / and Dallyne with dyuerse other into En-

De sancto Mellito Archiepo & confessoze.


*countes
guyte
ylw*
glande to preche to the people / and Mellite in þe yere of our
lorde. vi. hondred and foure was made bysshop in the pro-
uynce of Estsaxons myghte Champe where London
is metropolys and by hym that prouynce was conuerted /
and the Churche of seynt Paule that was made by kynge
Ethelbert is the bysshoppes see / and after the deth of kynge
Ethelbert and of kynge Sabert they children / whiche we
re Idolatours wold haue ben housled as they saw other
were / but they wolde nat be Cristened / and bycause seynt
Mellite wold nat housell them they banished hym out of
the Countre / and so he and seynt Justus went into Fraun-
ce / but shortly after the sayd Idolatours were slayne i ba-
tyle / Mellite and Justus came agayne / and after the deth
of seynt Laurence / Mellite was made Archebysshope of
Caunterbury / He had the gowte and after his deth he be-
lyd a woman of the gowte / By his prayer moche parte of þe
Cytie of Caunterburpe was sauyd fro fyre / He dyed the
eyght kalendi of Mail in the yere of our lord god six hon-
dred and. xxiij. he lyeth on the right hande of seynt Augusty-
ne / and for this blessyd man our Lorde hath shewyd many
myracles.

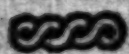


De sancto Melone Episcopo.



At the tyme of Valerian the Emperour Mello
then beyng a Daynyme was sent out of great
Byrtayne to Rome to paye the trybute / and as
he harde Pope Stephan preche he was conuert-
ted / and gaue all that he hadde to poze folkes after he recey-

ued of the Pope orde of presthode and bled moche fastyn-
ges and bigyles / and as he was sayinge masse the Pope
and he sawe an Angell on the ryght hande of the Altar /
that when masse was done gaue hym a bysshoppes staffe /
and sayd vnto hym with this staffe thou shalt rule the peo-
ple of rethomagense in the pties of Nestrie / and so hauyn-
ge þ popes blessing he toke his Journey & in the way at
Antisioder holdyng the sayd staffe in his hande he helyd a
man that had his fote cutte in two partes with an axe / and
wherme he came to Rothomagense faythfully fulfyllinge
that he was appoyntyd to / and full of vertues and myra-
cles he went to our lord / and lyeth at Rothomagense. 



De sancto Heloze martyre.

Melianus duke of Cornewayle fader to seynt He-
loze was kyled by his owne broder called Rynol-
dus whiche toke vpon hym the Dukedome / then
he toke Heloze with hym into Cornewayle be-
yng of the age of .vii. yeris / and thought to kyle hym the-
re / and there he was desyzed by the people that he shuld nat
kyl hym / but that he shuld stryke of his ryght hande & his
lefte fote and lette hym go / and so it was done / Thenne he
had a hāde and fote made for hym of syluer / & was put to a
Monasterye in Cornewayle where he encreasyng in all ver-
tue & lernyd scriptur to his age of .xiiii. yeris & þ hande wold
open & shyte as it had ben of flesshe & bone aft Ceraltanus

De sancto Helioze martyre.

that had the rule of hym at the desyre of the Duke cutte of his hedde / in the kalend of Octobze / And as his sone was berynge of the hedde to Rynolde by the waye he fell downe of a walle and brake his necke / And thenne his fader toke the hede to bere it to the Duke / and by the way whenne he was nyghe deed for dnyes the hedde hadde hym sette his staffe in the grounde / and there he shuld fynde a welle and so he dyd / and the staffe wared in to a tree and a fayze welle sprange at the rote therof / And natwithstandynge whenne he hadde refrested hym selfe he bare the hedde furth / and the Duke receyued it gladly and had hym go to a hylle there bye / & all that he sawe he wolde gyue hym for his reward / and whenne he camethyder he was stryken blynde and forthwith dyed and his flesh he melted awaye lyke waxe at the fyze. The body of seynt Heloꝝe was. iiii. tymes buryed & euery tyme it was founde agayne aboue the grounde / wherfore by a hole counsell he was layde in a wayne and. ii. wyld bulles were put in it & they stode tyll it in a place that the people lyked nat: And whenne the people assayed to remoue it and coulde nat they buryed it there honorably The hedde was brought to Rynolde / and whenne he had touchyd it the thyrde daye after he dyed / and thenne it was buryed by the bysshoppes and the Clergye with the body / and now his relikes be at Halmesbury.

De sancta Hilburga virgine.

Rynge Ethelbert that was Conuerted by seynt Augustyne was great graunt fader to Dompnia that was inoder to seynt Hilburgh / and she was doughter to Herwalde kynge of Mershes / the whiche

with the sayd Dompneua his wyfe in þe latter ende of the
 dayes by assent hyed Chaste / and seynt Hilburghe ente-
 red into Relygion / and in a Monasterye that she founded
 in the Ile of Thanet she was moder and maystres to ma-
 ny virgyns / She gaderyd in lyke wyse many sisters in a
 Monasterye that she founded called Wenloke. The plea-
 sures of the worlde a mortall spoule and carnall Children
 were byle in her syght / a kynges sone thought by vyolence
 to take her & to marie her / wherfore she knowyng his com-
 mynge fledde ouer a ryuer / and wherme she was passe the
 ryuer rose sodenly and stopped his passage. By her pray-
 er gesse that destroyed her come wente a waye without re-
 tournyng of theym o[ne] of any of that kynde as she waked
 fro slepe vnaduspcedly she caste her bayle fro her / and the
 sonne beame bare it vp so that it came nat to the grounde /
 She reysed a Childe fro deth to lyfe and as she was in her
 prayers for the childe / there was a great lyght seen aboute
 her lyke as she hadde ben in the myddes of a fyre / She dy-
 ed of the Akes and was buryed in her Monasterye. In the
 Legende is a goodly Bedegre fro kyng Ethelbert to this
 gloriouse virgyne and to dyuerse other / And also a goobly
 storie howe the sayd kyng Herwalde her fader was co-
 uerted by Edrede a holy preest / and also a goobly byspon
 that he had afore his conuersion.

De sancta Hildreda b[e]rgine
 et Abbatisa.

De sancta Mildrede blegine & Abbatissa.

Seynt Mildrede was suster to seynt Milburghe and her moder sent her ouer the see to a place called Calum in her seculer habyte to lerne / where in shorte tyme she ouer passed all her felowes in mekenes and vertues / a yonge man of noble blode and of kyn to the Abbesse laboured to haue her in maryage / and the abbesse was of counsaile with hym / and whenne the Abbesse sawe that by fayre meanes she coulde nat opteyne her purpose she throte the virgyne and bet her / and when that coulde nat moue her fro virginite / The abbesse in a woodnes put her in a hote brennyng ouyn and shet the mouth / and whenne they thought that she had ben burned flesshe and bone she was founde all hole vntouched of fyre as her mynde was vntouched of flesshe hely pleasure / yet this ceased nat the malice of the Abbesse / but she bette her pulled her by heer and trede vpon her and alwaye the virgyne compted her virginite to our Lorde / After she sent worde to her moder how she was entreated and she sent for her and the virgyne hauyng none other shyfte went pryuely to the see / & the Abbesse herynge therof sent company to byrnye her agayne and the shyft that stode vpon the dype grounde by her prayer was anone taken vp with the see and so she escaped and came into an Ile called Appleset / and as she sette her fote vpon a foure square stone her fote sanke into the stone as it hadde ben snowe / after by seynt Theodre she was made abbesse to .lxx. nonnes / On a tyme the deuyll as she was prayeng blew out her candell and an Angell lyght it agayne / She dyed the .iii. Ide of Iulye her successors whiche was called Edburgh toke vp her body to remoue it to a more honorable place and founde it vncorrupt more lyke to flepe then to be deed / After her monastery was destroyed and

De sancta Modwenna virgine & abbatisa. Fol. 118v.

was made a parvise church / & her Reliques were brought
to Caunterbury but whether they lye in the church of seynt
Augustyne / or of seynt Gregorie the Legende leupth it in
doute and dyuers myracles be here omitted / On a nyght
as she was in prayer the holy ghost appered to her lyke a
dove & satte upon her hedde wth his wynges compassynge
her hedde lyke a crowne with suche a lyght that she myght
hardely be seen the space of an houre.

De sancta Modwenna virgine & abbatisa.

Seynt Modwen was borne in Irlande / and by
prechyng of seynt Patryke she entered into Re-
lyggyon / and fro thens she gaue her self to lernyn-
ge & to despyse the vanytes of the worlde to kepe
her herte stedfast with all dyligence to punyssh her bodye
with fastynges and bygylles no thyng she put byfore the
loue of god haupnge great desyre to the Joyes of heuyn wth
continuell feere of the paynes of hell and her broder by her
example forsoke the worlde and after was made a byshop
She made a monasterye and there lyued with her brother
with rawe robes gettyng her lyuynge with her owne la-
boure / many noble matrones came to her quenes and vir-
gyns to here the worde of god / Eygth virgyns Joyned
them selfe to her wherof seynt Bryde and orbila were in the
company / and when Orbila for her youth fered to take the
rule of the monasterye upon her seynt modwen / put the gy-
dell aboute her / and brythyd upon her and anone her heere
waxed hooze and she was lyke an olde woman / and thenne

De sancta Modwenna virgine ⁊ abbatissa.

She toke the rule of the Monasterie with good wyll / She caused a wolfe that had kylled one of her calves to folowe the cowe and kepe her and other wolfes of that kynde vnto do so to this day / A great thefe called Glunelach kylled. viii. prests that seynt Patricke had sent to bysyt seynt Modwen and she herynge therof went thyder with. xlii. nonnes to buyte theym / and Glunelache with. xlii. theys mette theym and thought to haue rauysshed theym / but when they wolde haue layde handes vpon the virgyns they fell sodenly a slepe and slept. ii. dayes and the spyryte of seynt Modwen and Glunelache were ledde with an Aungell into heuyn ⁊ hell / ⁊ when Glunelache came to hymselfe agayne he was collected and his neuewe also ⁊ lyued a good and a blessed lyfe / A holy bysshop called Cheuyn was brought in beleue by craft of þe deuyll þe Glunelach þe thefe / by prayer of seynt Modwen shuld haue his place in Heuyn / and that all was in vayne that he had done in the seruyce of god / wherfore the bysshop thought to destroye her and her Monasterie / and as he was comynge therto she had knowlege therof by our lord / and so she met hym and she wold hym that his enemye had deceyued hym greatly and anone he sawe the deuyll that brought hym to þe temptacyon lyke a blacke Ethioppe / wherfore he toke great repentaunce / Then seynt Modwen to the entent she myght the more surely conferme hym in our lord / put her staffe into a well þe she vled oftymes in the wynter to stande in tyl she had sayd a hole Psalter / she drewe her staffe after her agaynst þe hylle / ⁊ the water folowed the staffe into þe toppe of the hylle / wherupon he deptyd ⁊ lyued after a blessed lyfe / On a tyme when she intended to go into Englaunde she lacked a shyp ⁊ at her prayer þe grounde reysed it self vp about her lyke an yle ⁊ so coueyed her ⁊ her

company ouer the see into Englande / where she and seynt
Edith that was suster to kyng Edgar rered Olitha þ was
drowned fro deth to lyfe / She went thysle to Rome for re-
missiõ of her synnes and she dyed in Irlande the thyrde
Nonas of Julii / after whose deth great varyaunce was by-
twixt Englyshemen / Fryshemen / and Scottes for her
bodye / and the bysshop Counceyled theym that eyght men
shuld take vp her bere / & that countre that our Lorde wolde
haue theym go to wardes shulde haue the body / and by the
wyll of our lorde they went streyght to wardes Englande &
so she was brought into Englande / and lyeth at Andrefeia
After her deth she apperyd to one of the Nonnes after com-
pleyne and tolde her that she herde some of the sisters spe-
ke in tyme of scylence and that her body yet beyng amonge
them vnburyed she meruayled that they forget her doctry-
ne and regular obseruaunce / and bad them nat to breke the
lesse obseruaunce lest by lytell & lytel they fell into greatter de-
fault / sayinge vnto the suster that she appered vnto that she
shuld make her redy for after. vii. dayes she shuld come vn-
to her and so it was done.

De sancto Neoto abbate & confessor.

Seynt Neotus comonly called seynt Cedi was the
kynges sone of west Englande & of Kent / and when
he came to age he forsoke the pryde & pompe of the worlde &
was made a monk at Glasterbury vnder seynt Dunstani
where he ascendyd to hygh perfyte relygion he was so lytel
of stature that at masse he had a thyng under his fete / but
he was full of vertues and good maners eloquent of spe-
che discrete of wordes and of great lernynge beyng bylo-

De sancto Neoto abbate & confessor.

ued of all men and to the entent that he wolde eschewe the recourse and fauour of the people he went into Cornewale where he lyued .vii. yeres in a wyldernes / whiche after his name is called Neotstoke / after he went to Rome and was there honorably receyued of Pope Martyne / fro thens he retourned into his owne countre / where he made a monasterye / and was ofte vysyted with Angellys / he had a water that had thre fysshes in it / and if he toke one euery day yet alway there were thre fysshes / He tolde the kyngge Alfrede his broder / that for his pryde and tyrauntye he shulde be put out of his Realme and be as an outlawe / but he sayd by his prayers he had opteyned of our Lorde that he shuld be restored agayne / and shuld couerte his enemy to the fayth & it pved after leuery thyng as he had sayd. By seynt Ede the kyng was correct / tyrauntrie tourned into sobernes the woꝝ hyppying of deuples abated and the people of our lord moche encreasyd in all the countre he lefte this woꝝde þ day before the kalend of August and passe of his helthes lye at Ramsey / & the other pte at seynt Edis: after his deeth he apperyd dyuers tymes to his broder kyng Alfrede comfortyng hym in his trouble / and by his helpe he had great victoꝝe agaynst the Danes.

De sancto Niniano Epi.

Seynt Ninian in Englysh he called seynt Crony-
on was a kynges sone of great Brytayne & anone
as he had passed his yer of chylthod he had great
deuocion to be in the Church / & had great loue spirituall to
his felowes / he was Sober in diet discrete of woꝝdes besy
in Redyng sadde of maners absteynyng fro pleyes and

alwayes laboured to subdewethe body to the sprytle / He
 went to Rome on pylgrymage where he profyted moche in
 lernynge / and was in synnguler fauour with the Pope and
 he grewe in all vertue / & charite after the Pope made hym
 bysshop and sent hym into the weste parte of Englande to
 preche the worde of god / and in the waye homewarde he
 came by seynt Martyn and seynt Martyn knewe by reue-
 lacion that he shuld profyte to moche people / And when he
 came thither as he was sent the people receyued hym Joy-
 ously and toke hym as a veray Prophet / where by his pre-
 chynge examples and myracles he conuertyd all the peo-
 ple / And he buyldyd the firste Churche of stone that euer
 was buyldyd in Brytayne he conuertyd also the Southe
 pectes where he dyd many myracles and if a man thynke of
 the lyues of seynt Dunstafi / seynt Cuthbert / seynt Hod-
 wyfi / seynt Goderyke / seynt Amian and suche other he
 shall thynke it right lytell that is done by the people / for the
 loue of god in thysse dayes a discipule of seynt Cronyon that
 hadde offendyd felynge punysshement toke seynt Cron-
 yons staffe and went into the see in a lytell shyppe / and ano-
 ne with a sodeyne tempest he was dryuen so fette into the
 see / that he wylt nat what to do / wherfoze he was compunct
 and in his herte asked forgyuenes and cryed to seynt Cro-
 nyon for helpe / & sodenly the wynde tourned and brought
 hym safe to lande / And when he came to lade in testefyng
 of þe myracle he prayed o' lord þe staffe myght growe : &
 when he set it into the grounde forthwith it grewe & had rotes
 & new barke w goodly armes & braunches / & at þe rote therof
 spraynge a fayre welle / wherof þe water is very hollesome for
 syke men / he dyed in þe .xvi. kalend. of Octobze : & lyeth in a
 Churche þe he made of newe in þe honour of seynt Martyne

De sancto Odone Archiepiscopo.

A childe that was borne with great deformytes to the great heynesse of his father & moder at the tyme of seynt Trynnyan receyued perfyte helth & two lepons was hyd thym at seynt Trynnyons welle and theyr flesshe he was made cleane lyke the flesshe of a Childe.

De sancto Odone Archiepiscopo.

Seynt Odo was sone of a Daynym of the blode of þ Danes þ came in w þynguar / & bycause he bled moche to speke to his fader such thyngs as he had lerned at sermons of the Cristen fayth his fader corrected hym cruelly And also dyscheryted hym / wherfore he lefte his fader & moder & came to a Duke a noble man in kynge Edwyns house & he receyued hym Joyously / There he was baptyzed & lerned both latyn tynge and greke tynge / whiche fro the tyme of seynt Theodre was moch bled in Englande after he toke ordres & was made Dekon / & so he tarped dyuerse yerres & was after made preeft / By his prayer the Duke was made hole of a great sykenesse as he was goynge towarde Rome / And after he was made bysshop of Salisbury and fro thense was electyd to be Archebysshop of Caunterbury / whiche he wolde nat take vpon hym tyll he was made monke / and so he entred into Relygion / and when he was Archebyssop he reproved the kynge of his abhominable aduoutrie and the women that the kynge kept he toke thym / and butned thym in the face with yron & abanysshed them the Reahne. To reforme certeyn clarkes that erred in the sacrament of the Aultre affermyng it to be a fygyre of þ passyon of our lord by his prayer as he was at masse at þ brekyng of the most helyr blode ran out therof into the Cha

les/and the clerkes seynge it were conuerted / and then the blode went agayne into the nature of wyne / By his praye there fell noo rayne in his Church all the whyle it was in buydnyng whiche was the hole yeres / He was alway aduersarye inflexible agaynst synne / The pleasure or Joyes of the world ne yet thynges coude nat fere hym neyther lette hym fro doyng Justice / he prophesied that seynt Dunstun shuld be Archebysshop after hym and so he was / he dyed the fourth Nonas of Julii and lyeth at Caunterbury.

De sancto Odulpho confessoze.

Seynt Odulphe was borne of noble blode in Fraunce and he forsoke his frendes and went to the Bysshop of Traiectense / where he lyued dyuerse yeres in bygyllles / fastyng / prayeng / and holy redyng / he couerted the frysonnes by his prechyng : He set nought by any earthly thyng so that after this lyfe he myght haue euerlastyng rewarde in heuyn : By his praye the fyre ceased fro his cell / and he dyed of the Ares þ daye byfore the Idus of June / at his deth was a swete sauoure that comforted all þ were present / his Reliques were after brought to London the tyme of kynge Eduino / and fro thens they were conueyed to Cressethon honorably / and though he was neuer in Englande whyle he was a lyue / yet bycause his Reliques be in Englande he is put into the Legende.

De sancta Olitha virgine & martire.

Seynt Olitha was doughter to kynge Fretherwalde and she was bytaken i her yowth to seynt Modwen

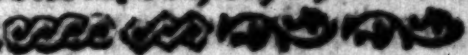
De sancta Olitha virgine & martyre.

to Instructe / seynt Godwen bytoke her to seynt Edith / &
she on a tyme beyng at Dollesworth sent a boke to Olith
to seynt Godwen / & on a bygge she was blowen with
wynde into the water and drowned / and when he had lye
deed thre dayes by monycion of an Angell seynt Godwen
went to the bygge nat knowyng wherto / where she met
with seynt Edith and there by theyr prayers she was Res-
sed fro dethe to lyfe / After she was maryed by her frendes
agaynst her wyll to the kyng of Estsaxons / and a longe sea-
son by certeyne excuses she kept her husbonde fro the Acte
of matrimony / and when he had fully purposed to receyue
no ferther excuses so deyn tydynges came to hym that a hat-
te was founde nygh to the paleys / and in the tyme that the
kyng made taryng dyuerse dayes about his huntynge /
the virgyn sent for two byllhoppes & was made a Nonne
And when the kyng retourned and knewe therof though
he was greatly moued / yet he suffered her and gaue her the
towne of Chychelsen / and in the yere of our lord god syr
C. xliii. Danes came into the countre of Estsaxons / & bycan
se seynt Olith wolde nat do sacrifice to their Idolls she was
beheaded / & she bare her hedde to þe churche doore / & there fell
downe & her fader & moder buryed her at Aylesbury / wher
she lay many yers tyll seynt Olith apped to asmythe & bad
hym remoue her relik / fro Aylesbury to Chychelsen & so he
dyd / & the byllhop of Lodon layd them i a goodly Shyrne
& the byllhop of Rochester there beyng p'sent was helpd of
a syknes þ he had longe tyme had / Shyppmen had stollyn
a pece of Marble of the porche of seynt Olithes Churche &
theyr shyp was made vnmouable tyll they cofessyd the tres-
pas & brought it agayne / she helyd a woman that was con-
tract and a childe that was dombe and deffe.

Seynt Olman was of noble blode in Irlandē / and
fro her yowth in her herte secretly as a chosyn be-
sell of almyghty god she beleued in the faythe her
father & moder beyng gentyles / And when they sawe y
by no compulcion they coulde remoue her fro the faythe of
our lord Ihesu criste they thought to marye her so that by
that way she shuld forget our lord & his beleue & hate cristen
men / & she perceyvinge y fled w one mayde ouer the see into
a wodde by y Ryuer of Lygerin wher she lyued with ro-
tes & leys of trees and made her clothes of Bullhes & lon-
ge grasse and she was founden by a wyld boze that fledde
to her for socour when she was hunted by a byllhoppes ser-
uautes / And when they wolde haue kyllled the boze theyr
knyues woldenat entre into his fleish he / and then they went
to y byllhop & tolde hym they were bywytchyd / wherupon
the byllhop went to her & fonde her very stedfast in y fayth
And she sayd to hym y she desyres nothyng more then to
be cristened wherof the Byllhop was veray glad / & when
she was made Catherynna blyde mā receyued his syght
And then the byllhop left with her a seruaunt to be her gar-
dener that she myght haue Erbes to lyue with / and the de-
uyll moued that man to say of tyms euill wordes vnto her
to angre her therwith / and promysed hym a great rewarde
therfoze / & when he had assented he was sodenly stryken
blynde & so he came to repentance . The sone of the Quene
of spayne cursed his moder / whiche was a pagan bycause
she prohibyted hym to gyue almes / & therfoze he losse bothe
his speche & his syght / and the quene seying that for sorowe
fell out of her mynde / and by seynt Olmane they were both
made hole and so full of great myracles she went to our lord
the fyfth Jde of Septembre.

De sancto Osmundo Episcopo & confessore.

Seynt Osmunde was byshop of Salysbury and in his youth he put hym selfe to lernynge and to kepe the comaundementes of the faders / he was of the kynges blode and dayly in presence of his pryncer / & yet he wolde here the causes of poore men Pupillis and wydowes / He gaue great almes to poore folke and endowed the Churche with great possessions ablectyng hym self utterly fro all temporall thynges / and he that wyl accompt his lyfe by orde / one thyng after a nother shall playnely se þ our lord alwayes ledde hym by the strenght pathe gydynge vnto hym the comynge of pfection / wherby he myght deserue the kyngdome of heuyn / and so at the laste as an approued seruaunt and faythfull worker in the vynegarde of our Lorde wysely expendynge his talentes he was comaunded to entre into þ Joye of his lord yeldyng his soule to heuyn the daye byfore the nonas of Decembre / and was buryed at Salysburye / A childe that was drowned at Salysburye at the tymbre of seynt Osmunde was restored to lyfe agayne. On a nyght a Clerke called Thomas that as he thought went to bedde in good helth when he awoke of his slepe he felt his senewes dreyed vp and one of his legges drawen vp to his buttockes / and the thirde nyght after that he had prayed for helth at seynt Osmundes tymbre he thought in his slepe that he sawe seynt Osmunde appere vnto hym and that he toke hym by the fote & drew his legge streight & in þ mornynge he was perfectly hole / he was Canonysed by Pope Calixt the thirde in the yere of our Lorde god. CCClvi. at whiche Canonisacion the Pope beyng of great decrepyt age and in great feblenes sodenly was made stronge and all men meruaylynge that knewe his feblenes he mynystred solemly the dyuine scrupce / and other

thynges necessarye in his owne person and for this blessyd man our lord hath shewed many and innumerable myracles. 

De sancto Oswaldo Archiepiscopo.

Seynt Oswalde in his youth escheynd all wantonnes and gaue hym selfe to werkes of perfeccion after he comytted to his vnkle Odo archiepyllhop of Caunterbury to lerne conyngge and good maners / & when he had opteyned great conyngge in scripture he was made Chanon at Wynchestre and after dean / And when he coulde nat remouethey there fro theyr olde euyl Customes he went to Floziacum wher. Seynt Benet lyeth & there he was made monke and profyted moche in vertue / The deuyl appeared to hym as he was in prayer and made dyuers fereful noyses to haue made hym cease of prayer / somtyme rored lyke a Lyon / somtyme lyke a serpent / and he stronge in the fayth feryd hym nothyng / and the deuyl seyng that went away and came agayne lyke an Aungell of lycht / wherfore anon he made the sygne of the Crosse knowyngge verayly that if it were a good Aungell it wold nat discontent hym and if it were a wycked spicite he myght nat abyde it and so it proued / for the deuyl seyng the sygne of the Crosse banysed awaye lyke smoke / He was of lytell slepe sobre in dyete discrete in spekyngge and busy in prayenge how pacyent he was meke / sobre / and benyuolent in clene pure charyte is aboue mannes estymacion to shewe / Seynt Odo he-tyngge his fame was veray glad and thankynge our Lorde sent for hym as wel by cause he was in great age as to instructe other in regular disciplyne / wherfore they of Floziacum

De sancto Oswaldo Archiepiscopo.

were beray soȝ / yet bycause they durste nat disobey so ho-
ly a ffather they sent hym ouer and byfoze he came to Cau-
terbury the Archebysshop was deed / thenne he went to his
vnkle Oskyltellus at Dorchester / and when he was made
Archebysshop of yorke seynt Oswalde by meanes of seynt
Dunstaun was put into þ rule at Dorchestre / & at westbury
he gathered .xii. monkes and instructed them with holsome
monycions & let them in a wark to watche / faste / & praye / af-
ter he had made a Monastery where the Erle Aylwyn by
monycion of an Aungell had made a Chapell & the Erle ga-
ue vnto that Monastery great possessions / an abbot that
was of seynt Oswaldes makynge feruent in his religion /
but euer moche harde & cruell to his subiectes dyed / & as he
lay on the bere he toke his spirite agayne & reped hym selfe
bp & sayd he was ledde to Jugement by seynt Benet & that
by the prayers of seynt Oswalde his synes were forgyuen
hym & shewyd them that were there present that he was re-
uyned agayne to the wethe holynes of seynt Oswalde / and
so he was honrefeld and lyued halfe a daye and then dyed /
he buylded a Monastery at Wynchester and a stone þ was
appoynted to that werke wolde nat remoue by any maner
comynge / And when seynt Oswalde came thyder he sawe
the deuyl sytte vpon the stone mockynge thym that labou-
red & with the sygne of the Croue he droue hym away / and
then fewe men remoued it þ .lxxx. coulde nat remoue byfoze
He was bysshop of Worcestre / & after by copulcion of kyng
Edgare & seynt Dunstaun & by hole assent of the Clergye he
was made Archebysshop of yorke / he chaunged seynt Albo-
nes Elye & Beamsfet & .vii. other places fro clerkis to monkis
he fed euery day .xii. poze me & gaue them money / he knewe
that he shuld dye the daye byfoze and that nyght he went to

Churche and kept the Quere & the resydence of the nyght
he expended in laudynge of almyghty god and in the mo-
nyng was honseled & anelyd and gyved a hymen clothe
aboute hym and wasshed the fete of poore men dyed theym
and kyssed them as he was wont to do & after the .xv. Psal-
mes he sayd Gloria patri &c. And as he payed the poore men / &
was seyinge & spū sancto he yelded vp his spirit in the yere
of our lord .i. C. lxxvii. the day byfore the kalends of Mar-
che / & as he was had to þ churche a whyte doue & a bryght
beame were seen descendynge vpon hym & he was buryed
at yorke & .xii. yeres after his deth he was remoued to Wor-
cestre as he wylled to be / where he lyeth now this daye / our
lord hath shewyd for hym many great myracles both in his
lyfe and after his deth.

De sancto Oswaldo Rege & martyre.

U The quene Acta moder to seynt Oswalde / after her
husbonde kynge Ethelstede was slayne in batayle
by kynge Edwyn fled with seynt Oswalde / & other of her
chylde into Scotiade and there seynt Oswalde after the
Counsell of his moder was Cristened / after with small co-
pany he came to recouer his right & enherytaunce agaynst
Cedwalla kyng of Deir and Bernys he that had slayne in
batayle his broder Daustide kyng of deir & Dstryke kynge
of bernys he / and when they shuld go to batayle he set vp a
Crosse & made þ people knele downe & pray for helpe i their
rightwylse quarrel / & so w small copany he had þ victo-
ry in a place called Heuysborne agens þ sayd Cedwalla þ a right
myghty & cruell kyng / & by þ sayd Crosse / & also in the sayd
place where he made his prayer that is called Heuysfelde /
great myracles haue be done / after seynt Oswalde sent into
scotlande / where he was Baptysed desyring to haue seynt

De sancto Oswaldo Regemartyr.

Aldane the bysshop to Instruct hym and his people in the
fayth/ And when seynt Aldane was come the kynge gaue
hym a bysshoppes see in the Isle of Wyndesore/ & anon
the people were conuerted Churches were buylded & Mo-
nasteries founded. This blessyd man beyng instruct with
woorde and example of seynt Aldane nat oonly atteyned a
full hope of an Euerlastyng kyngdome/ but also of Erthe-
ly kyngdomes he had more lordshyp then any of his aunce-
stours/ for he atteyned nat oonly the kyngdom of Deir and
Bernylthe/ but also all the Racions of Brytayne/ wherein
then were. iiii. dyuers speches byttylthe/ scottyslthe/ engly-
slthe/ & of the pities he toke in his domynion/ He was a great
gyuer of almes and wolde suffre no Cristen man go open-
ly on beggynge/ As he & seynt Aldane o. EASTER DAY satte
at dyner a great multitude of pore men came to aske almes
and the kynge haupyng no other thyng redy at hande ga-
ue theyn a dysh of syluer with mete therein/ & the bysshop
seyng his great charyte / toke his hande and prayed to al-
myghty god that that hande which was so redy to gyue al-
mes shuld neuer Rotte and his prayer was herde/ On a ty-
me he prayer for his people that were moche vexed with pe-
stylence and shortly after he hym selfe had the same desease
wherupon thre Angelles appered vnto hym and sayd that
he shuld nat dye of that syknes / and that his people by his
prayer shuld be delyuered therof as also they were/ More-
ouer the sayd aungellys shewyd hym that he shuld be mar-
tyred and the daye and place / where it shuld be & sayd they
wolde be there with hym at that tyme & so banyshted away
& after that there was neuer in his dayes pestylence in Eng-
lande/ fro that tyme he abode his ende Joyously/ and with
great deuocyon with almes / and teres redemed his ned-

gences/and as it is sayd fro Hatens to day he wolde be in
prayers/and where so euer he satte he wolde holde his han
des vp to praye and to gyue thankynges to our lord / & af
ter he was slayne in batayle by kynge Penda in a place cal
led masefeldeseuyn myles fro Shrewsbury the. viii. no
nas of August as it was shewyd hy byfore & as he was slay
ne he was in prayers deuoutly prayeng for hym & for y^e peo
ple/ his relikes haue ben oft remoued/ his hed lyeth now in
y^e Monastery of seynt Cuthbert one of his armes at Bam
burgh/ and the other at Peterburghe his body and bones
at glouernia where Etheldrede duke of Mershes made a
churche i honour of his name: at Faruerth in a nother chur
che is buryed to his honoure/ where great myacles haue
ben done a thefe that robbed that church was so depnly stry
ken blynde in the Lengende is a goodly Bedegre fro Ida
that was the firste Englyshe kynge in Northymbrie.
The kyngdome of Deff stretched fro humbre to tyne / & the
kyngdome of Bernylsh stretched fro tyne to the Scottys
the see that in scotlande is called forth whiche two kyngdo
mes were dyuyned out of the kyngdome of Northambum
bre as it appereth in dyuerse Cronycles.

De sancto Oswino Rege & martyre.

After the deth of seynt Oswalde kynge and mar
tyr Oswy his broder succeeded vnto hym in y^e kyn
gedomes of deyre & Bernylsh/ and after this blef
fyd seynt Oswyne kyng and martyr/ y^e was sone
of kynge Orik kynge of deyre whiche of longe tyme for se
re of Cedwalla kynge of brytons that had kyled his fader
had ben as an outlawe with the West saxons/ hecynge that

De sancto Oswino Rege & martyre.

kyng Oswalde was deed by counsell of his frendes came a
gayne to deye & by assent of al þ people of deyt he was ma-
de kyng of that coultre / & the sayd Oswy was put out therof
and reigned oonly in Bernylsh / seynt Oswyne was a man
of great charite he was as a staffe to feble men a fote to hal-
tyng men / an Iye to blinde me / & as a fader to wydowes &
orphanes / also he was beauteous of bysage hygh of statu-
re mery of countenaunce / sobre of maners and very lyberall
wherfore he was byloued of all men great & smal. The kyn-
ge gaue to seynt Aldane a hoxe / & when a pore man asked
almes of hym and he had none other thynge at hade to gyue
hym he gaue hym the sayd hoxe / & when the kyng herde
therof he was descontented & sayd to the bysshop as the sat
at the table togyther that a worse hoxe then that wolde ha-
ue serued to haue gyuen in almes. To whome the bysshop
sayd what is it that ye complayne whether is the sone of a
maare more byloued with you / or the sone of marie our loz
de Ihesu criste to whom this hoxe is gyuen / & they kyng
herkyng that felle downe to the bysshops fete & asked hym
for gyuenes promysynge feythfully that he wold neuer after
be dyscontent what soeuer he gaue of his goodes þ to pore
people of our lord / After at þ same dyner þ bysshop & when
he was asked why he wept he answered þ þ kyng shuld nat
longe lyue & said he had nat foude afore so meke a kyng & þ
the wycked people were nat worthy to haue such a kyng / &
when he had Reigned. ix. yeres the sayde Oswy kyng of
Bernylsh with a great host came agaynst hym / and when
he sawe his people moch lesse in nombze then þ people of
his aduersarye Remembryng the wordes of seynt Aldan
he sayd to his people that he wolde nat put theym in patell /
for his tytle / but wolde put hym selfe in the handes of god /

And so caused theym to retourne home agayne & with one man he fledde to the Erle hunwaldus to whom he had gyven great possessions and he traytourusly discovered hym to his enemye / and then he sent Ethelwyn ste warde of his house and cruelly martyred hym and a kynght that was wth hym also that hadde rather dyethenne to lyue without his mayster in the yere of our Lorde god. vi. C. li. as it was prophcyed by seynt Mydane that he shuld be / And he was buryed at Tynmouthe / where after he was buryed there / the people had that place in such reuerence that all the countre made it a place of theyr buryall / a Countes that had great deuotion to seynt Oswyne by lycence of the byllhop toke of his heere for a Relyke & nat of mystrustyng / but to shewe the merytes of this glourious kyng and martyre / She threwe parte of the heere into a fyre / where it lay by the space of an houre and burned nat / he helyd a woman that was bynūme in all her body / and saued a knyght that with his horse fell fro a hygge hylle / he appered to one in pryson and badde hym go to Tynmouth forth with his handes and fetes were lowled and the doze vnlocked / and so he went as he was bydden / he helyd two blynde women and cured one of the palsey / he gaue herynge to two desse men / and deliuered a mayde that was vexed with a spirite / He appered to a woman that a hole yere was vexed with a deuyll and tolde her dyuers synnes that she hadde nat ben confessed of & of an Adouowe that she hadde broken and exorted her to be confessed councellynge that she shuld neuer vse the crafte to sell ale and that for those causes she was comytted to the power of the deuyll / and when she was hole she tolde this tale with great wepyng.

De sancto Andoceo Epō & confessoze.

De sancto Ondoceo Epō & confessorē.

Seynt Ondoces fro his youth lyued vertuously and full of good werkes with fastyngs / bigyllles / & pray-
ers he went to Rome & fro thens went to seynt Dauid & co-
mynge by the churche of seynt Theliani he toke certeyn Re-
lykes with hym & theuys that wolde haue robbed hym by-
cause they thought he had had great Ryches were styken
blynde / & by his praye they had theyr sight agayne when he
was made bysshop / and as he was goynge by the waye he
despyred of certeyn women that were wall hyng of butter /
to haue a beuell to drynke in / and when they answered som
what disdeynouly that they had nothyng but butter he to-
ke a pece of þ butter and made it lyke a bell and dranke wa-
ter of it and the bell yet continueth in the church of Laud-
nense lyke pure golde / as a kynge was huntynge a harte þ
harte came to the man of god for socour & the kynge seyng
that myracle asked of hym forgyuenes and gaue hym all þ
grounde / after he left his bysshopryke & made a Monasterye
nygh to the water of Wey where he gathered a great com-
pany of bretherne & lyued a blessyd lyfe many yeres / he dy-
ed the .vi. nonas of Julii. ~ ~ ~

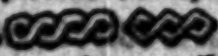
De sancto Paterno Epō & confessorē.

Seynt Paterne was borne in lytell Brytayne / & he
left his erthly enherytaunce couertynge to be hyer
of the kyngdome of heuyn / and helyng of his mo-
der that his fader had forsaken his owne countre & lyued a
blessyd lyfe in Irlande he purposed to go to hym / and .viii.
C. xlii. monkes in tho dayes purposynge to leue lytell bry-
tayne & to come into great Brytayne folowed hym cheu-
synge hym to be theyr leder / & so they came into great brytay-
ne where he made a Monastery in a place called Maurita

nia / And leuyng his bretherne he went into Irlande to his
 fader / where by conly syght of hym two kyngs and theyr
 hostes were accorded that byfore were in great malyce pre-
 pared to batayle: then he retourned into brytayne to his bre-
 therne & there he founde a brother that he left behynde hym
 in lytel brytayne whiche coude nat lyue without hym wher-
 fore in truste in our lord and in the vertue of seynt Paterne
 he came out of lytell brytayne vpon a stone that Rose fro the
 bottom of the see sauffe to the sayd Monastery / Seynt da-
 uid / seynt Paterne / & seynt Telam by monycion of an Aun-
 cell went to Iherusalem. And there they preched none lyke
 theym syth the Apostellys and the holy ghost so worked in
 theym that every man vnderstode in them his owne speche
 as they dyd of the appostellys & there they were made bys-
 shoppes by the Patriarch and there was gyuen in rewar-
 de to seynt Patrone a Cote wrought with golde & a staffe
 and after they retourned into Wales deuydyng the coun-
 tre into thre Bysshopykes / A kyng in wales called Caro-
 danous subdued lytell brytayne / and there þ people bewyd
 to hym that / but he sent for seint Paterne they coude nat be
 contented to be subiect to hym / & then the kyng went ouer
 to hym and desyred hym to come thyder for instructyng of
 the people and so he went where he suffred great pfercyon
 paciently. When Sampson bysshop of that prouynce a ho-
 ly man went aboute his diocyle to gather a certeyn trybute
 and came by Cyte nygh wherunto seint Paterne had buyl-
 ded a Monastery one of the monkes of the bysshop coucep-
 led hym that for purynge of the humylyte of the holy man þ
 came late out of brytayne he shuld sende for hym / & that the
 messenger shuld brynge hym in the same estate that he fou-
 de hym & the bysshop takyng the couseyll symple sent forth

De sancto Paterno Epo & confessoze.

a messenger and he founde hym with his one hole on / & the other of / and when he had tolde his message seynt Paterne knowynge what was to come went with hym / & when he came byfore the bysshop the monke that gaue the counseyll laughed at hym & forthwith he was taken with a deuyl and fell to the grounde / then the bysshop Sampson perceyving that the monke was the cause of that temptacion asked for gyuenes for hym / wherupon seynt Paterne droue away þe deuyl & made hym hole / wherfore the bysshop discharged hym of all suche payment / After at a synode seynt Paterne had great trouble of some that enuyed hym / & at laste a full peace was made & yet ferynge that suffraunce myght prouoke Ire o: hurte his humylyte he lefte that coultre / & went in to Fraunce where he slepte in our lordes the .xvii. kalend of Maii. Thre yeres after his deth fell no rayne o: dewe in þe countre / wherfore the people remembryng þe seynt Paterne went out of the countre for inuryes done vnto hym by a hole assent went into Fraunce to fet his body / & when they coulde nothyng gette / but oonly a bone of one of his armes / yet all theyr company coulde nat remoue it / wherfore they were meruaylously troubled. Then a noble man of the cyte of Guenet sayd þe seynt Paterne in his lyfe had asked of hym oftentymes a grounde to make a Church in / & þe he wolde nat graunt it / but now he was contented / & that sayd they toke the bone lightly & bare it with theym to þe sayd Cyte þe was his bysshoppes see / & there it lyeth in a church made in the graude of the sayd nobleman In his lyfe one of his seruaunt / þe went to ouer se þe woddes was kyled w: theyrs & byheded / wherfore seynt Paterne heyrng therof went to the wodde & called þe seruaunt by his name & asked where he was / & he answered here I am / & then he went to the place

there as he harde hys speke & leying þe hed & þe body together
lyftynge his eyen into heuyn he blessyd þe deed body / & forth-
with he rose vp hole / And therupon a myghty man in that
countre came to the bysshop & sayd they were his mynystris
that dyd it & ferynge that the vengeance of god wolde pre-
uent hym asked mercy and gaue hym a parte of the gowne
& he benyngly forgave hym seying to hym þe byfore his deeth
de he shuld please our lord / and that he shuld be buried ho-
nourably in holy buryall. 

De sancto Patricio Epō & confessorē.

Synt Patricke was borne in Brytayne now called
Englande / & in his youth he was taken prisoner / &
was put to kepe swyne / & a. C. tymes in the daye / &
as many tymes in the nyght he prayed after by an Aungell
he was shewyd that he shuld fynde a certayne thyng there
as a hogge Roted whiche he shuld take to pay his Ransom
son / & so he was deliuered out of bondage as he was goyn-
ge home by his prayer his felowes founde mete þe had ben
longe without / & he fasted. cxx. dayes bycause his company offe-
red all their mete to they. Idolles as he slept the deuyll tem-
pted hym strongly & lay vpon hym thre dayes & thre nyghts
lyke a stone þe he coude nat remoue / & then he cryed help hel-
pe twyse / & help came and deliuered hym then þe deuyll say-
de that after that daye he shulde haue no power ouer hym /
And our lord put fro hym all tompoure and heynnes / & his
strength clerly restored agayne vnto hym. In his slepe he
thought that one brought hym a letter & in the begynnyng
was wyrtten her est vox hibernensiu. And as he was redyng
of it in the same moment he harde a voyce of many. Infa-
tes of dyuerse Countrees in Irlande saynge. we praye the
father that thou come and walke amonge vs / and then he

De sancto Patricio Epō & confessorē.

thought it was the wyll of god that he shuld preche in that
countre. Therupon bycause he wold letne scripture he went
to the bysshop of Antistodorense & was with hym .xl. yeres
redynge & fulfyllenge holy scripture/ after he was wth seynt
Pattricke .xl. dayes/ and of a holy Heremyte he had a staffe
that our lord had in his owne hande which is called s^t staffe
of Ihesu/ and this day the staffe remapneth in his C^{ty}te in
Irlande & of a bysshop called Amotus he was made Bys-
shop/ & so he went to Rome where he was in great fauoure
with the Pope Celestyn: and he sent hym into Irlāde to cō-
uerte the people there to the fayth/ in the yere of our Lorde.
CCC Cxxv. And when he came to the see a lepour besyged
to go ouer with hym & his company wold nat assent/ wher-
fore seynt Pattricke threwe his Altar into the see/ & the Le-
pour syttrynge therupon folowed the schyp tyll they came in
to the Countre of Lagyne/ Then he went into the cositre of
Anathaylt where the people wold nat receyue hym/ wher-
fore the see destroyed al the countre. Then he went into the
North pte of Irlande to s^t man where he was in bondage/
and there he sawe moche people abydynge his comyng for
they had herd by pphetes that suche a man shulde come/ &
yet the kynge Loega^t cōmaunded them to put hym awaye
& when a fyers dogge was touned to hym to haue deuou-
red hym he was anon made vnmouable lyke a stone. Thē
a gyaunt wold haue kylled hym whiche also was made vn-
mouable & by the pchynge of seynt Pattricke was cōuerted/
Then the gyaunt's brother that was a man of grent age/
whiche was called Rus seyng his broder cōuerted faught
agaynst seynt Pattricke & he asked hym what he ment of s^t
age to dispoise hym to fyght & asked hym whether he wolde
byleue if he made hym yonge agayne and he sayd yē/ then

seynt Patricke put hym to prayer & anon he was made in þ
state of a fayre yonge man / wherefore he & his sones & many
other were cristened / & then Patricke asked of hym whether
he wolde lye any longer in this worlde or streyght way to
go to heuyn & he desired to go to heuyn / & so he receyued þ
sacrament / & went to our lord / As he was sayinge Masse
a wytche caste downe his Chalys & forthwith the grounde
opened & swallowed hym vp / A great tyraunt called Ma
gnif & his compaignye feyned one to be deed that seynt Pa
tricke attempt to reyse hym / & so to be deceyued / & whē they
sawe that he was deed in dede they sayd amonge them selfe
berayly this is the man of god / & anon Magnif was con
uerted & baptised & was redy to take penance / & then seynt
Patricke sayd that he coulde nat Iuge hym / but god shulde
Iuge hym / neuerthelesse he bad hym go to the see takynge
nothyng with hym / but a byle vestement and there to goo
to a shyp of one schyn without gylde or oze / & that he fetter
his legges togyther & throwe þ kny into the see / & to what
place souer the wynde brought hym there to secue god / and
when he had promysed to do it seynt Patricke aseyed þ mā
that was deed & þ same day he went to þ see as he was byd
den & came into an yle called Mannā where he foude two
holy Byschoppes / and they meruaylynge had pyte on hym
and toke hym vp gladly / & he taried with theym there and
after was made a byshop & was a great man in that coun
tre / where there is a cyte called the cyte of Magnif the bys
shop to this day . Our lord was with hym in all þ he went
about he was a great confounder of Enchauntours / and
by his prayers he put away snowes & derkenes that they
had made sodeynly by helpe of the deuyl / and one þ was
moche malycious to hym was sodeynly lyfted vp into the

De sancto Patricio Epō & confessoze.

Cyze and lette fall agayne / wherof he dyed myserably & an
Erthquake sodenly came & fered a kynge þ̄ meynceined þ̄
sayd Euchaūtour / wherby the kynge came to repentaunce
He reysed a man to lyfe that hadde ben deed. x. yeres. This
was his dayly lyfe he sayd euery day the Psalter w. CC.
prayers & dayly sayd masse he taught disciples pched to the
people & euery houre he marked hymself with a. C. crosses
In the begynnynge of the nyght he sayd. CC. psalmes and
CC. tymes he knelyd / and fro the Cokkes crowyng he sto
de in water tyll he had sayd his prayers. Then he toke slepe
lyeng vpon a bare stone & a nother vnder his hedde. Often
tymes he sawe heuyn open / & our lord Ihesu stondyng w
his Angellys in heuyn / wherfore his herte alway brenned
in an incomparable fyze of the loue of god / He was a Clene
virgyne in body and spirite / & he chaunged this lyfe the. xvi.
kalēd of Apryl / And after one oppynion he was buryed in
the Cyte of Dimense in Irlande / but in the latter ende of þ̄
Legende it is sayd þ̄ after he had couerted Irlande he came
into þ̄ Ile of Aualony & was ther. xxxix. yers & þ̄ at this day
seynt Patricke & seint benygne discipule lyeth both i one Ship
ne on the southe syde of the hygh Altar at Glastonbury.

De sancto Paulino Epō & confessoze.

Seynt Paulyn came into Englande with seynt Au
gustyne and conuerted kynge Edwyn / whiche was
kynge of Northmurbre & moche pte of all the countre / in
the yere of our Lorde. vi. C. and. xxvii. And the people there
had such feruour and desyre to the sayth that. xxxvi. dayes
fro mornynge to Euenyng he baptysed the people i þ̄ wa
ter of Gleni / whiche is in the kyngdome of Bernyshe so / at
that tyme there were no fontes. He baptised also many in þ̄
water of Swala that is in the kyngdome of Deyze / & also

in the prouynce of Lyndesey in Lyncoln and in the water of Trent six yeres whiche was all the dayes of kyng Edwyn he contynued in prechynge & baptisynge the people / & kyng Edwyn made for hym a bysshoppes see in yorke & there began to buylde for hym a Church of stone i honour of seynt Peter / & byfore it was synylhed he was martyred & seynt Oswalde that succeded hym buylde the reledewetherof / He made dyuerse Churches one in Lyncoln / where longe after that it was decayed yere by yere were done myracles / and when Justus p was bysshop there was deed / seint Paulyn made Honorius bysshop there / He was of a longe stature / somewhat stowpyng of blacke heere & lene faced venerable & also terryble of countenance / & after p good kyng Edwyn was martyred seint Paulyn left Jame his Deakon at yorke & came into kent to the quene Ethelburgh p was wyfe to kyng Edwyn & brought to hym a goodly Crosse & a Chalys of golde p yet be to shewe in kent / He was made bysshop of Rochester by honorius & p said James lyued to the tyme of venerable Bede / & in p yere of o' lord. vi. C. & xliiii. the. vi. Ide of October he chainged this lyf / & lyeth at Rochester where he left his palle / A woman p had longe cotynued in synne on a tyme as she was goynge to offer to hym was stopped at p first gresse dyuers tymes / & she sawe nothyng wherby she was moche copuncte & prayed p monks to pray for her & was cofessyd / yet neuerthelesse she fel agayne & after wher she was lyke she was meruaylously sore aferde of the harde Jugement of god / & was confessed to p bysshop & sent offrynge to seint Paulyn sayinge if seint Paulyne receyue myne offryng I am forgyuen if nat I shal haue euer lastynge payne And when it was sent thider he receyued it that had firste refused for he regarded nat the offryng / but therevtaunce of the woman.

De sancto Petroco abbate & confessoze.

De sancto Petroco abbate & confessoze.

Synt Petroke was borne in Cumber and was a kynges sone & fro his youth he was a folower of þe Appostellys. He was sober meke feruent in Charite & redy to all werkes of relyggon. And when he shuld haue ben made kyng he forsoke the pompe of the world & toke with hym .iij. felowes & entered into Relyggon. After he went into Irland & was there .xx. yeres. where he profited moche in lernynge & entendynge to go agayne into his cou tre founde a schyp redy there that he had left without keper. And whan he came into Brytayne he founde there men labouryng that spake harde wordes to hym & whether it were to tempte his holynes or to restreyn thei dygnesse they bad hym make a welle of swete water in a Roche that was therby & he dyd so. & then he harde of a holy man called Sampson & þe ledde therby a solytary lyf in great streyghtnes w barley brede i fastyng & prayers. & when he sawe Sampson he prayed our lord þe he shuld nat remoue tyll he had spoken w hym & his prayer was herde & Sampson therby was bounden tyll they had saluted eche other & nygh to Sampson he made a Monastery & lyued thei .xxx. yer. i great fastyng prayers and colde restreynyng glotony and vnlawfully mo cyons. all which tyme he lyued in suche innocencye þe he dyd nothyng þe he wolde nat haue done to hym. After .xxx. yer. he went to Rome & came agayne into Cornewale wher in a great tempest to cōforte his discyples he sayd the tempest shuld cease þe next day. And whan it dyd nat so he was heuy and repented hym self moche of the p̄sūpcion þe he had sayd othervyle then as it folowed. wherfore the thirde day after he went to Rome agayne & so to Jerlm. and there he toke purpose to go into ynde. & after had come w great labours

De sancto Byrano Episcopo & confessoze. fo. lxxx.

to the Est ocean there he founde a vessel mete only for one man / wherby he went into an Ilande where he lyued in contemplacion. xiii. yerres / & al that tyme he was fedde with one fyssh / and afterwarde by an Angell he was conueyed in the same vessel into the West parte of brytayne / where afore that tyme had ben a Cruell kynge that had gathered many venemous serpentes to punyssh he felons & men that had offended / and when he was deed his sone wolde none of þe cruelte so that one of the serpentes for hunger kyled a nother tyl one terribleserpent preyayled that kyled man and beste / whom seynt Petroke droue into a wyldernes where he shuld hurte no man / & by his prayer byfore all the people he repyed a man fro deth to lyfe / & when he shuld dye he called his disciples and instructed theym how they shuld kepe pfight & relygion aduysyng theym that they þ had forsaken the worldly busynesse shuld also eschewe all desceytfull pleasures of the world / & that they shuld thrust downe all angre & hateded fle fro lyes abanyssh the enuye / & to spare their bertes to be the temple of the holy ghost / and so full of good werkes and blessed myracles he chaunged this lyfethe day before the Nonas of June.

De sancto Byrano Episcopo & confessoze.

Seynt Byran was borne in Irlande & in his youth he went to an Ile called Clera / where he lyued in great abstynence & holy werkes. xxx. yerres After he went to Rome / wher he was made byshop / & seynt Patryke bad hym go byfore hym into Irlande to preche to the people / and that he shuld buylde a monastery by the Ryuer of Waram there as he shuld here his Cymbale soude without touchyng / & so it was done. By his prechyng þ sayth

De sancto Pirano Ep̃o & confessoꝛe.

encreasid moche in Irlande & by his example many were
styrred to the loue of god & forsakynge all worldly thynges
folowed oure lord amonge whom was Brendane whiche
made hym a place nat ferre fro seynt Pyran/ a childe by in-
stygacion of the deuyl put out the fyre that was vnder the
Lycour to make drynke for the monkes / wherupon seynt
Pyran sayd there shalbe no fyre be in this place tyll our lord
desend it fro aboue & the next daye y^e childe was kyllid in a
woode with wolves / And when Geran that was mayster
of the childe came to seynt Pyran he made his prayers and
forthwith fyre fell into his bosom whiche he dyd bere with-
out hurtynge of his clothes / and when they shuld go to sou-
per Geran sayd he wolde nat ete tyll his childe came a lyue
to hym / and then by praye of seynt Pyran the childe rose fro
deth & ete with theym / A kynge toke fro the moder of seynt
Pyran and kynges doughter called brunet whom she had
to bynge by & kept her in his castell as a bond woman / and
when seynt Pyrane spake to hym for her he sayd he wolde
nat delyuere her / donlesse a byttour in the mornynge waked
hym of his slepe whiche he thought had ben impossyble & y^e
same nyght fell a great snowe aboute the Castell & there as
seynt Pyrane / & his company was fell none and in the mor-
nyng a byttoure came to the Castell & with noyse that she
made wakyd the kynge / and then the kynge lay prostrate
at the fete of seynt Pyrane and cryeng hym mercede delyue-
red the damosell vnto hym. Neuerthelesse after he reputed
that he had delyuered her / and when he wolde haue taken
her agayne he founde her deed / wherfore he was moche an-
gre and sayd he wolde put seynt Pyrane fro that place and
he sayd to hym that he was nat god / & that that place was
nat his / but almyghty godes. And when the kynge beyng

herap angry was gone fro hym he sawe his castell on fyre/
and the Quene haupnge. ii. sones left that sone that she lo-
ued beste byhynde her for hast whom she comytted to seynt
Byzane / & when all the Castell was burned the childe was
sauffe / & then the kynge greatly marueyllyng came to seynt
Byzane & sayd he wolde gladly do whatsoeuer he bad hym
do & offered to hym his two sones to serue god / And when
the kynge was gone he Resyed brauet agayne fro deth to
lyfe / Our lord shewyd for hym many other myzacles: The
uys þ were lyke to haue ben taken comytted them to seynt
Byzane and sodeynly a fyre Rose in the woode bytwixt the
theuys and theym that wolde haue taken theym / so þ they
saued theym selfe and came to seynt Byzane & tarped with
hym all his lyfe: He resyed dyuerse fro deth to lyfe that we-
re drowned and also other wyse deed / He went vpon þ wa-
ter / he ceased the fyre by his blessyng / He multiplyed mee-
te that fedde moche people / he tourned water into wyne /
Two kynges at his monycyon wolde nat cease fro Batay-
le / wherfore by his prayer a great wodde that was bytwixt
theym sodeynly felle downe and stopped them / so that they
coude nat mete togyther / In all his lyfe he neuer ware
but bestes skynnes fro flesshe and flesshe hely desyres / He ab-
steyned strongly and fro all that myght dystemper hym /
He toke lytell slepe & was oft visyted with aungells / he ma-
de many prestes / and clerkes and was. CC. yere olde or he
dyed haupng lytell syknes neyther losse toth ne yet appey-
red of his syght / He made of his enemyes his frendes & dyd
good for euyl / He hadde merce and pyte vpon his neygh-
bours / and he moch laboured with his owne handes þ he
myght gyue that he wanted in almes / He punysshed his bo-
dy with fastynges / and bygylles in colde / hunger / & thurst

De sancto Richardo Ep̄o & confessoze.

Dyligently keepinge charite / chastyte / and hospitalite. He was alway fro his yowth prayeng redyng & techyng or do-
yng some good werkes / and was humble gentyl in speche
wylle sobre & mercyfull he omitted nothyng of the comaun-
dementes of god he fedde the hungry / gaue drynke to the
thursty / receyued them that were harborowles / clothed the
naked / he taught the bretherne to loue togyther to direct þ
lyfe of therr mynde to Almyghty god and alway to desyre
the kyngdome of heuyn after he called his disciples and tol-
de them it was the wyl of god that he shuld go into Corn-
wale and shewyd them of many great troubles that shuld
come into that countre and prayed them to praye for hym
that after his deth he myght fynde our lord meke and ple-
saunte vnto hym / and when he came into Cornwale he
made a house where our lord shewyd for hym many my-
racles / & when he knewe he shuld depte this transitory lyfe
called his disciples and prechyd to them many thynges of
the kyngdom of heuyn and caused his graue to be made &
goynge into it depte wylth great bryghtnes the thyrdeno-
nas of Marche & lyeth in Cornwale nygh Seuerne fro
Petokstowe. xv. myle and fro Honshole. xx. myle.

De sancto Richardo Ep̄o & confessoze.

Seynt Richard was borne in the diocise of Wigorn
at the wyche: and in his yowthe he eschewyd daun-
lynges and bayne playes / He forsoke twyle to be
marryed and went to stode at Oxforde Bonanpe and Au-
relian / where he profyted moche both in lawe Cannon and
in dyuynyte after he was made Chaunceler with seynt Ed-
mund Archbp̄shop of Caunterbury & was to hym betay

De sancto Richardo epo & confessor. Fo. lxxxii.

constaunte in all his troubles that he had for the lyberte
of the Church in which offyce he refusyd to take any ma-
ner of rewardys and dyd Justyce to ryche/and poze not
regardynge the personys of grete man/or small/ & when
he was Chosen biss hope of Chichestre the kynge Henry
the thyrde wolde i no wyse assent to his eleccyon but kept
hym fro his Landys/and goodes and so he went to Ro-
me and there he was consecrate by the pope Innocent þ
fourthe after he retournyd towardys Englonde & in the
comynge home he vysytyd the Relykys of his Mayster
seynt Edmōde/ And when he came into Englonde he suf-
fred many great rebukys/and Iniuries in great pacy-
ence a longe tyme Tyll after great sute he was restoryd
to his possessyons/ This blessyd man after that he was
made Biss hope went aboute his dyoces prechyng/bisy-
tyng and mynystryng of the sacramentys/ He was fro-
thens moze feruent in praye/ moze lyberall in almes gy-
uynge the moze dyligent aboute pooze men/ and his de-
meanoure was þ moze meke/ he made a place þ pzeestys
that felle in Pouerte myghte be releuyd in/ A great man
whom he had accusyd for wronge doon to his Church
came to hym/ & he receyvyd hym famplyetly & bade hym
to dyner saynge for that tyme he wolde assyle hym / &
that after that tyme the sentence shulde reupue onlesse he
made amendys in that he had offendyd agaynste the the
Church saynge also if partyes do barpe for any thyng
that they clayme ryght in/ yet they ought to haue chary-
te to eche other/ for if a man clayme þ that is his he maye
not yet withdrame fro god that that is his whiche is cha-
ryte/ He sought for pooze men as he went in vysytacyn/
and wolde as well with his owne pzeence as with his al-

De seruo dei Roberto abbate venerabili.

mes comforte them/ He herd confessyons/ he assayed penitents/ He gaue counceyll to them that aspyd for it/ He strengthened men that were feruent to serue god/ and multiplied brede & fedde moche people & reysyd a Chylde & was deed bozne/ this blessyd man as he was prechynge by the popes auctoryte for helpe of the Holy lande/ dyed at Douer the thyrde nonas of apryll and was brought fro thens to chychestre where our lord hath shewyd for hym many myracles.

De seruo dei Roberto abbate venerabili.

Seynt robert was bozne in the prouynce of yorke he toke order of preesthod & had a benefice which he forsoke & enteryd into Relygyon at whythp/ after by lycence of his Abbot he went to fontes where Rycharde pryor of seynt mary of yorke had buyldyd a Monasterye & there no man lyuyd idle but gaue hym to labour/ the bretherne went hungry to theyr table/ and went to bedde/ they lyuyd without murmure/ or Heuynes & in great feruoure they laudyd our Lorde/ after seynt Robert made a newe Monasterye/ and there he was made abbot/ He neuer rose fro his table fully sacrate/ he fasted euery lent Bzeed and water/ At an Estre tyme when he had no appetyte to ete he sayde he thought that if he had eten Bzeed with butter he shulde ete it/ and whan it was brought consyderynge that he had somewhat assentyd to his concupyscence/ he wolde not ete it but sent it to the gate to poore men / where an Hungell lyke a yonge man w a bryght shynynge face toke & dyshe/ & anon banyshtyd awaye/ and when the dyshe was askyd for/ it fell sobeyn

ly bypon the Worde befoze seynt Robert/ He sayde dayly
besyde his dutye. C. x. l. psalmes/ As he went by newe ca-
stell he sawe the Deuyl amonge moche yonge people/ &
by compulcyon he thewyd seynt Robert that ne had ben
his cōmyng he had made the husbonde at a pomppouse
Wyde ale to haue ben slayne by his enemyes/ And there
vpon shulde haue folowyd great murdre/ And by his cō-
myng he sayd all his purpose was stoppyd/ On anyght
he thought he sawe the Deuyl amonge his Bretherne &
that he toke a Houyce that was not stable/ & pullyd hym
into his Basket with his Hoke/ & in the mornynge seynt
Robert enqyred for hym/ and he was ren his weye and
accōpanyed hym to theys where shortly after his heed
was stryken of/ he was ghostlye fader to seynt Godryke
And when he dyed seynt Godryke sawe thre Angellys
bere his soule to Heuen/ And seynt Godryke sayd that of
the purueyaunce of god a blessed woman of Hallynges
wente with hym in consozte/ & con rewarde into Heuen
He dyed the yere of our Lorde a Thousande a Hundred
and. lxx. the. vii. The of June for whome oure Lorde hath
shewyd many great myzacles/ A dome man that hadde
lōge ben at seynt thomas for helpe was bydden by seynt
Thomas that he shulde goo to the newe Monestery to
seynt Robert & there he shulde be helyd and soo he was/ &
Anyght sawe in byspon many Deuyllys goo towarde
newe Monastery & he thought a Monke in whyght ap-
parell came out of the Monastery and with his crospet
lyfte vppe/ & prohibytyd them & they shuld goo no ferther
and he thought that with theyr stryunge a Crosse that
was nygh to hym was throwne downe/ and so it was as-
apperyd when he sent thyder in the mornynge.

of the Deuotion of King Edward the first

of the Deuotion of King Edward the first

A He moder of seynt cūwalde was doughter to
kyng eadgar which was a paynym and she was
Crystened / & was maryed to þe kyng of north
humbre that was a paynym / and she prayed hartelye to
our Lorde that her body shulde neuer be defoulyd with a
man eschaungyd fro his lawe / and when she came into þe
chaumbre she tolde her husbonde that she wolde neuer
accūpany with hym tyll he was crystenyd / and by þe wyll
of our Lorde he assentyd / And aftre as he / and the quene
which was great with Chylde were goynge to her fader
she was deliuered in Cēty in a medowe besyde buc-
kyngham callyd Suttun / and anon as the Chylde was
borne he cryed I am a cristen man thysse / and he sayd he
wolde not haue to his godfaders the kyche proude men
of þe worlde but chace to his godfaders two holy prestis
Wydercynus / and Edwoldus / and he shewyd a Holowe
stone that he shulde be crystenyd in / and when moche peo-
ple coulde not remoue the stone he bade wydercynus / and
Edwoldus in the name of our Lord to brynge it / & anon
they brought it without dyffyculte / And so he was cryste-
nyd and was callyd Kūmwalde as he appoyntyd / And
anon he prechyd to the people the hyghe mysteres of the
Trynyte howe they were thre personys and one god / &
of the Arttycles of the fepthe / and of the .x. commaundeme-
ntys / and specyally of the Loue to almyghty god & to our
neyghbour / & exortyd the people to do penauce for theyr
synnyss which is to leue theyr euyl lye & to make amē-
dys for þe they haue offendyd with fastynges / prayers /
& Almesdedys / & aduertysyd the people to loue & honour
eche other / not to accuse other / not to detracte other / not
to stele ne to be foxwoyne / And when he had made a long

De sancto Sampson epo & confessoze To. xxxviii.

sermon & approuyd it by grete auctorytes of Scripture
He sayd it was not for hym to lyue in this worlde / and so
after thre dayes his spyrte went to heuen & thys daye nonas
of Nouembre / & as he had appoyntyd his bodye lay oon
yere there as he was borne / & two yers at Bzakey and
then at Buckyngham where he lyeth at this day / theyse
Townys at that tyme were not so namyd but after they
were callyd accorpyng as he had namyd them & our loz
de hath shewyd for hym many myracles.

De sancto Sampson epo & confessoze.

Seynt Sampson was borne in great Bzrtayne / &
our Lord shewyd in byson to his moder callyd
anne whiche was bareyne & that luyd with her
husbode a blessyd Wyfe in fastyngys / & prayers that she
shuld haue a sone whom she shuld call Sampson & shulde
be great with our lozde & worthy to haue order of preeft
hod when he was. vii. yers olde he was commytted to
seynt Alut and he sayde he shuld be a great Byschop. &
profyte moche in the chyche of god / and when he toke de
hon & preeftod / and also when he was made byschop &
whyte doue was seen descende vppon hym / & the hyer de
gre & he toke & strenghter lyfe he ledde i all his lyfe he ne
uer ete fleshe / the celeret that was neuw to seynt Alute
which was desyrous to be Abbot after his vncle / feryd &
seynt Sampson shuld haue it / wherfore he put a great poy
son into his chales / & he blessyd it & dranke it without hur
te & as the Celeret abydyng in his malyce shulde be hou
seld by seynt Sampson on a sonday / the Deuyll enterd
into hym / & beryd hym soze / & by seynt Sampson he was

De sancto Sampson epō & confessoze.

delyueryd with water and oyle that he blessyd and gaue hym/ by the Daye he labouryd/ and prayed/ And on the nyghte he redde scripture & vsyd medytacyon/ and when he toke slepe he lenyd to some wall/ and neuer slept i bedde/ His fader was syke and sayd he shulde neuer be hole noz receyue the sacramēts tyll he sawe his son sampson and though he was ryght lothz to goo/ yet by counsell of sepnt Alcute he went vnto hym which was moche gladd of his comynge/ and confessyd hym to hym of a great hed synne that he had longe kept close/ after both he & his wyfe with all theyz chylderne betoke them to the seruyce of god/ With the sygne of the crosse he kylld a great serpent after the sayde Celerer compleynyd that he had wasted the Honny and when the busshope Dubryce thought to proue it/ Sampson made the sygne of the Crosse ouer the bestellys/ and anon all the bestellys whiche he hadde afore geuyn in almes were fylld agayne full of Honny/ after he was Abbotthre petyrs/ Then he ryente into Scotlande/ where he dyd many great Myracles and instructyd the people/ and when he came whome dubrycyus by commaundement of an Aungell made hym Busshope/ & so he went into lityll brytayne / where he foude a man at the see syde lokynge for oon that as it was shewyd hym by our Lorde shulde come fro be yonde the see that shuld hele his wyfe that was a lepoure and his Doughter that was beryd with a Deuyll/ and soo he helpd theym bothe And there the quene had great malyce vnto hym/ and gaue hym Dupson/ And after that turnyd a wyde Lyon to hym and he escapyd both and by his worde the Lyon dyed/ and the Quene seyng that Myracle askyd hym/ for gyuenes/ & very Lent he wolde be in some secret place fro

De sancta Serburga regina & abbatissa. fo. lxxxv.

recourse of people/ He departyd fro this Lyfe the fyth kalendas of Auguste/ And lyeth at the Monasterye of Dole which he had foundyd in lytle Bxptayne as he had doon byuerse other Monasteryes/ This blessyd man had suche grace that euer as he was at masse he had Angells to assyste hym/ and to mynystre to hym in the sacryfice.



De sancta Serburga regina & abbatissa.

Synt Serburghe was Doughter to Anna kynge of east Englonde/ And she was maryed to Ercombertus kynge of Kent/ and hadde Iue Egbertus/ and Lotharyus/ whiche were after kynngs and two doughters Ermenylde/ and Erkegode/ she was in that hyghe degre meke/ and poore in spyrte/ she ruled her Ryches/ it rulyd not her/ she was good to them in hygh degre/ and also in lowe degre/ Seldome it was that she was seen amonge the people/ & often in the Churche/ she enduryd her Husbonde to destroye all Idollys that were in his Realme/ And crystendome was brought in thurgh he all the Realme/ and at her desyre he made byuerse Monasteryes/ She taughte her Chyldeanne diligently to drede God/ and to kepe his commaundmentys/ And when the kynge was dede she enteryd into Religion at Ely vnder her suster etheldrede/ whiche luyd there a Blessyd lyfe i great fastynges/ watchyngys & labour/ And in great mekenes she folowyd the example of her suster/ where after her deth she was made abbesse

De sancto Sampson epo & confessoze.

delyueryd with water and oyle that he blessyd and gaue hym/by the Daye he labouryd/ and prayed/ And on the nyghte he redde scripture & blyd medytacyon/ and when he toke slepe he lenyd to some wall/ and neuer slept i bedde/ His fader was syke and sayd he shulde neuer be hole no: receyue the sacramēts tyll he sawe his son sampson and though he was ryght lothe to goo/ yet by counsell of seynt Aloute he went vnto hym which was moche gladd of his comynge/ and confessyd hym to hym of a great hed synne that he had longe kept close/ after both he & his wyfe with all theyr chylderne betoke them to the seruyce of god/ With the sygne of the crosse he kylld a great serpent after the sayde Celerer compleynyd that he had wasted the Hony and when the bishope Dubrye thought to proue it/ Sampson made the sygne of the Crosse ouer the vessellys/ and anon all the vessellys whiche he hadde afore geuyn in almes were fylld agayne full of Hony/ after he was Abbotthe perys/ Then he ryente into Scotlande/ where he dyd many great Myracles and instructyd the people/ and when he came whome dubrycus by commaundement of an Kingell made hym Bishope/ & so he went into Iptyll byrtayne / where he foude a man at the seesyde lokynge for oon that as it was shewyd hym by our Lordes hulde come fro be yonde the see that shuld hele his wyfe that was a lepoure and his Doughter that was beryd with a Deupll/ and soo he helpd theym bothe And there the quene had great malyce vnto hym/ and gaue hym Dyrson/ And after that turnyd a wyld Lyon to hym and he escapyd both and by his worde the Lyon dyed/ and the Quene seyng that Myracle askyd hym/ for gyuenes/ & swer Lēt he wolde be in some secret place fro

De sancta Serburga regina & abbatissa. fo. lxxxv.

recourse of people/ He departyd fro this Lyfe the fyth kalendas of Auguste/ And lyeth at the Monasterpe of Dolo which he had foundyd in lytle Bxptayne as he had doon byuerse other Monasterpes/ This blecchyd man had suche grace that euer as he was at masse he had Angells to assyste hym/ and to mynystre to hym in the sacryfice.



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Synt Serburghe was Doughter to Anna kynge of east Englonde/ And she was maryed to Ercombertus kynge of Kent/ and hadde Issue Egbertus/ and Lotharyus/ whiche were after Kynngys and two Doughters Ermenylde/ and Erkegode she was in that hyghe degre meke/ and pooze in spyrte/ she ruled her Ryches/ it rulyd not her/ she was good to them in hygh degre/ and also in lowe degre/ Seldome it was that she was seen amonge the people/ & often in the Churche/ she enducyd her Husbonde to destroye all Idollys that were in his Realme/ And crystendome was brought in thurgh he all the Realme/ and at her desyre he made byuerse Monasterpes/ She taughte her Chyldeanne diligently to drede God/ and to kepe his commandmentys/ And when the Kynge was dede she enteryd into Religion at Ely vnder her suster etheldrede/ whiche luyd there a Blechyd lyfe i great fastynges/ watchyngys & labour/ And in great mekenes she folowyd the example of her suster/ where after her deth she was made abbesse


De sancto Swithuno epo et confessoze.

and then she was moche dyligent by cause she knewe she had moze cure and charge then she had befoze/ and she ended this present lyfe the daye befoze the Nonas of Iulii aboute the yere of our Lorde. vi. C. and. xl. and was buried by her Suster.

De sancto Swithuno epo & confessoze.

Seynt Swithune was borne in the tyme of kynge Egbertus which was the. viii. kynge fro kynge kynegelfe that was couertyd by seynt Byrtnone/ and after he had taken ordze of pzeesthode / He endeuouryd hymselfe to pzeche þe worde of god catholycallye and truely to vse werkys of pyte & to correcte theym that luyd inordynately after the deth of Helynstante whiche was bishope of Wynchester he was chosen bishope there/ And he made Churches of newe and repayrd tho þe were decayed/ and when he went to halowe any churche he went not with great pompe/ but went on his bare fete To his feestys he callyd not Ryche men but pooze men & euer he callyd vpon synners to do penaunce/ And encouraged men that luyd vertuously to perseuer in vertue/ he neuer toke a full meale but inoderately for sustenaunce and after longe bygyllys/ & great labourys that he shuld not all fayle he toke a lityll slepe/ He made the byrdge at the east ende of Wynchester/ And as he was lokynge vpon the werke a woman came bye with egges in a basket and by the neglygence of the workemen her Eggys were broken/ wherfore she wepte and made sorowe/ And the Bishope haupnge pyte with his ryght hande blessyd the basket/ & all the Eggys were hole agayne/ he was euer busy

De sancto Thathéo Confessore. fo. lxxxvi.

psalmes and spirituall melodye / and with all diligence he kept his herte in all cleannes and perseuered in keepinge of the commaundementes of our lord to his departyng out of this worlde whiche was the xijth nonas of Julii / in the yere of our lord god. D. CCC. lxxii. And he was translated / in the yere of our lord. D. CCC. lxxi. in the Ide of Julii. And the same daie of his translatyon our lordes herowd for hym many myracles / Althowhe contracte fro his byrth was helyd / There blynde wymmen had their syght / The yrons of one in pryson brake / and the man was deliuered / A man syke of the palsey was helyd / and. xxb. other were also made hole of dyuers syknes. 

De sancto Thathéo confessor.

Synt Thathe was sone to a kynge in Irelande called Thathalius / & fro his yonge age he kepte hym self vnderfowled fro al byces / and when his fader and moder sawe hym despyse all worldly thynges they set hym to scole where he profyted so moche in vertue & conynge that of all the countre yonge folkes came to here his Doctryne / and after when his fader was syke and he was called to haue taken the charge of the Realme an Aungell appeared to hym and aduerted hym to kepe his firste purpose / and nat to coueyt the descerytfull inheritaunce of this worlde / for he sayd all that wese shall shortly banysh the away wth heuynes and pell / and so on y mornynge wth. viii. felowes he went into Wales in a shyp without sayle or oze / & wher they were come ouer as they were restynge theym in a towne therby he sent one to tye the bote that he came f / where y messenger founde a harte holdynge the rope and sayynge

De sancto Thatheo confessor.

the botefred drowynge & then the harte was ledde to seynt
Thathe where by þ power of god he lay downe on þ groun-
de & stretched out his hed and made sygnes that he shuld be
kylled & so he was to make mete for the bretherne / After at
the desyre of the kynge called Cradoke / he gathered many
Scolers and made a Church of the blessyd Trinite & by
counseyl of the Bpsh of Landaffe he sette in it xii. Cha-
nons / The kynges seruautes with theyr hoxes destroyed
his grounde / and so deynly all the hoxes dyed / & when the
kyng herd of it he came to hym and cryed hym mercy / &
anone all the hoxes rose agayne / & then the kyng seynge þ
myracle gaue hym all þ to wne with his owne Dalays / the
seruautes of kyng Gundlens stole his cowe & kylled her
and seth her in caudren / & the more it seth the rawer it was
and seynt Thathe herynge therof folowed / and by the way
foumdeth þ pynt of her fote meruaylously pynted in a sto-
ne / and so folowed to the kynges Dalays: where of malice
and in mockage the euyl seruautes couered the caudren
and made it lyke a sete that when he had lpt downe thereon
he shuld haue ben skalded / and it was to hym when he satte
downe harde & sure / & the kyng herynge therof kneled downe
and asked hym mercy / and then he made þ flesshe & bo-
nes to be layde in the skynne / and the Cowe anone rose by
afoze theym all / and seynt Cradoke sone to the kyng seynge
that myracle became his disciple / and after many vertuous
werkes / bigylles / and abstynence / he yelded his soule to o^r
Lorde the seuynth kalend of Januarii / & lyeth in his Mo-
nasterye.

De sancto Thelias Epō & confessorē. fol. lxxvii.

De sancto Thelias Epō & confessorē.

Seynt Theliamus fro his youth bled bigylles/ and
prayers & gaue all that he had to pore men / he ma-
de hym self lene that he myghte make other fatte /
and he was enformed in scripture of seynt Duboyce / And
after went to a wyse mā called Paulyſi where he accompa-
nyed with seynt Dauid in suche affectiō that there was by-
troyt theym but one wyll when wodde lacked at the Mo-
nasterie seynt Thelians lefte his stody and went to the wod-
de / where two hartes offered theyr neckes to the yoke / and
so they brought home the wodde and seruyd longe after in
the Monasterie. This blessyd mā by y monycon of an an-
gell went with seynt Baternē / and seynt Dauid to Iheru-
salem / and there they were. iiii. dayes in contemplaciō / and
had forgotten all erthly thynges / and after there were thre
Cheyres ordeyned for theym and for humylyte seynt The-
lians latte dowys in the lowest of the thre Cheyres / And it
was a cheyre that our Lorde hadde spitten in / and wherne
he knewe that he knelyd downe w great reuerence / Then
the people desyred hym to preche / and so he dydde / and the
people of straunge tonges vnderstode hym / After he was
made bysshop and in token of the grace y he had receyued
there was gyuen to hym a Tymbale whiche helpd dyuerse
men and condempnyd them that were pluryd vpon it / and
turye houre it souned withoute to wchynge tyll wretchyd
synners presumptuously to wched it / and so it loste the ver-
tue. This blessyd man as the trumpe of our Lorde perseue-
rantly by worde / and example admonysched the people to
Heuynly thynges / and he lefte this worlde the fyfth Idus
of february / And anon there was gret strepe for his body

De sancto Theodoro Archiepo & confessoze.

by twyrt. iii. pties / and as the people by comen assent fell to prayer there appered thre bodyes al lyke / and there was no varyaunce in fauoure coloure / nor bestymentes / and so Landaffe had one of the bodyes / another was had a lytell bysyde Caremerthyne / & the thirde into West wales / where it is had in great honour.

De sancto Theodoro Archiepo & confessoze.

Seynt Theodre was of the countre of Tarse Celi-
cie / and was a man of approued maners & instruct
as well in Latyn as Greke tynge / and when seynt
Adryan of mekenes refused to be Archebysshop of Caun-
terbury he appoynted for his excuse seint Theodre / and the
Pope admytted hym with that condycyon that he shuld ac-
company seynt Theodre into Englande and he assented /
and when they came into Englande anon seynt Theodre
went aboute the countre / and taughte the people the trewe
way of good lyuynge / and the dewe tyme when they shuld
kepe theyr Ester / And he was the firste Archebysshop to
whom y hole Church of Englande obeyed: He with seint
Adryan taught the maner of synngynge in all the Churches
of Englande that byfore his tyme was oonly bled in Kent
he ordeyned scoles as well for Latyn as greke tynge & taught
theym Astronomie Arithmetryke / and also Wyuynge / &
many of his Discyples were as experte in tho speches as in
theyr owne / he went aboute the Realme and ordeyned bys-
shoppes where neede was and correctyd y was nat ppyte /
when the Errour of Entycetis rose at Constantinople seynt
Theodre to kepe the Church of Englande fro that errour
gathered all y people an Clergye togyther with great diligence

gence/ and when he folowde theym hole & stable in the sayth/ for instruction of theym that shuld come after hym he wrote a letter of the same by leue and sent it to Rome/ He knewe by reuelacion how many yeres the shuld lyue/ he went fro this transitory lyfe to þe everlastyng lyfe the .xiii. kalend. of Octobre/ In the yere of our lordy 1189. hondred foute scoze and ten/ and in his tyme the Church of Englande profyted more spryngtuely/ then euer it dyd byfore his dayes.

De sancto Thoma Epo Herfordie.

Synt Thomas of Herforde was borne in Engla de lone to Wylliam de Cassupo/ & in his youth he bled dayly to say Masses & to here masse/ After he went to stody first at Oxforde/ & then to Barres where he was made mayster/ and after he came agayne to Oxforde/ where he was made Doctour of lawe/ and then Chaunceller of the Uniuersite and after agaynst his wyll/ he was made Chasiceiler to kyng Henry the thirde/ in whiche offyce dayly he encreased in vertue and kept hym clene fro all rewardes/ for pleasure of cythemen or poze he wold nat do agaynst Justyce/ and after the deeth of the kyng he retoured agayne to Oxforde and there he stodyed wpynyte/ This blessyd man was of such sobrenes that his seruantes neuer sawe hym excede in mete or drynke/ & he punished his body with bigyles/ & fastyngs/ & pryuely bled to meet the heere/ and in the yere of our lord. M. C. lxxv. he was made bysshop of Herforde & for defence of the right of his church to his great payne he went to Rome where he was honorably receyued of pope Martyn/ & in retournynge home he deyped out of this world at Florentynyngh the hylle of Flascun/ the .vi. nonas of Octobre in the yere of our

De la vie et mort de saint Thomas martyr.

lo:de god. 99. CC. lxxvii. and. vi. dayes his body was kept
and gave a l:ete fauoure/ and then his fleſhe was ſhauen
fro the bones and buryed in the Church of ſeynt ~~Seuer~~
there/ and his bones were brought to Herforde/ ~~Chesce~~
and ten men haue ben cryed fro deth to lyfe by his myrty
and. xii. blynde men recovered they: ſpyght n: dyuers other
cōtracte/ mute/ & ſyke of y: palley y: haue ben allo made hole

De la vie et mort de saint Thomas martyr.

The lyfe and hole proſes of this glayous martyr
ſeynt ~~Thomas~~ of ~~Canterbury~~ and of his fader
& moder/ how his moder beyng a pagan came
to London fro ſet countres and by the goodnes of our lo:
de was conuerted to the fayth / & how ~~he~~ was
in fauoure with the kyng and was made his Chaunceller
And after Archebyſhop of Caunterbury/ where he lyued
a bleſſyd lyfe in good erample & dedes of charite/ and how
he agreed at Clarendon to certeyn Articles/ which he after
reuoked bycauſe they were agaynſt the lyberte of the Church/
and how he was therfore called p:ured/ and of the per:
ſecucion that he hadde for the lybertye of the Church/ and
how al his olde fauoure with the kyng turned to malyce/
How he fledde at Noxthampton and went to Rome where
he was as an outlawe. vii. yer/ his kynneſſeſſe baniſſhed
the Realme for his ſake all his goodes and poſſeſſions ſea:
led and his frendes tourned to his enemyes / howe he was
logged in a place of the Ciſteur by the popes aſſygnement
and was put out fro thens for fere leſte the kyng wolde ha
ue hurted that Relygion in Englande / & how he went into
fraunce & was there greatly cheryſhed & how after by the

De sancto Thoma Monacho a gallis occiso. To. lxxxviii.

meanes of the kynge of Englande / the frenche kynge tolde hym he was to wyf full / & so he knew none other but he shuld be banyshted from thens / & then the frenche kynge seying his constaunce toke hym in moze great fauour / then he dyd byfore / & how the Archebysshop of yorke was accursyd for that he toke vpon hym to crowne the kynng stone / whiche it belonged oonly to the see of Caunterbury whiche was cause of moze grugge / & how he in the ende was martyred where & by whom & that the kynge sayd he was nat all entynge to his deth & of the great repentaunce that the kynge toke by cause he had so moch attemptyd agaynst hym / is so openly knowen to most people by the spekyng of it in this short treatise shuld but make the story more darke & nat to open as it shuld be / wherfore I comyte the reder hereof by is disposed to se more of this glorious martyr to rede his hole Legend / When the kynge was in his lyfe I yesus moche prayed at his tumbre for helth & had it after his desyre : After when he was hole he consyderyd by pcase that helthe was nat expedient to the helth of his soule / wherfore he went agayne to his tumbre & prayed / by if that bodely helth were nat to the helth of his soule by his synnes shuld cost agayne & so it dyd.

De sancto Thoma monacho a gallis occiso.

When Lowys the first came to the frenche kynge at the desyre of dyuers of the noble men of England came with a great hoste into Englande they founde this blessyd man seynt Thomas at douer sittyng alone in by doornytorie a man of a venerable age meke & lowe / & fro his youth he brought up in monastical quiettude & al his felowes were fled for feare of the frenchmen / & whiche he wold nat by saye nor

De sancta Walburga bierge.

des neyther by thretes discover the Riches of the Monaste-
ry / But also boldly rebuked theym for theyr sacrelege and
cruelte / with a swerde in great malice they martyred hym
the nonas of August / the yere of our lord. M. CC. lxxxv.
and at his Tumble a man of the frenesly was made hoole /
foure men had theyr syght & v. were repsted fro deth to lyf.

De sancta Walburga bierge.

Synt Walburgh was suster to seynt Willibrod &
Wynmybolde / and with theym she went out of En-
glande / & when they came to seynt Boniface bys-
shop of Haguntine he made Willibrod byshop of Hery-
statense & Wynmabolde entered into Religion at Herydan-
hem / and after theyr deth seynt Walburgh was made Ab-
bes of that Monastery / & had rule of many biergyns : And
when the keeper of the church at nyght denyed to gyue her
lyght and she toke it in great pacience ther was in the doo-
r where she went a great heuynly lyghte / that endured to
Matens tyme so that al the susters meruayled at it / and she
thanked our lord therof / and attributed it to the merytes
of her bretherne / and nat of her owne. On a nyght she went
vnto a Riche mannes house where a mayde lay sy-
ke / and when the man sawe her he badde her beware of the
dogges and she sayd he had brought her thither shuld sa-
ue her fro dogges / and when he had lerned what was her
name he toke her into his house with great reuerence / and
when it was tyme to go to rest he asked her where she wol-
de lye and she sayd there as her suster lay syke / where she
gaue her to prayers and helyd the mayde / and in the morn-
nyng returned to her Monastery / and full of good wer-

kes she went to our lord the. Kalend of May / and was
 honorably buryed in the same Monasterie. She appeared
 After her deeth to Olgate byshop of Herefaterke and bla-
 myd hym that he kept the Monasterie negligently and tol-
 de hym that she wolde shewe hym such a token that he shul-
 de perceyue that he had nat done well to her / and shortly after
 at the rose of a house there was settinge bp / þ North wall
 fell and feryd the ym moche / and then Olgate repayed the
 Churche and remouyd the body of seynt Walburgh and of
 her brother Wynnybold to Herefaterke.

De sancto Walleno abbate.

Seynt Wallene otherwyse called Waltheffe was
 sone to Symon Erie of Hunteyngdon / & his mo-
 der was doughter to the Erie of Northumberlā-
 de / & accordyng to his name he was a good thefe
 for he stole mekely the kyngdome of heuyn kepyng all his
 Reuelacions and vertues close / when his fader was dylhe-
 rted and was deed in Fraunce / Seynt Wallene was made
 Chanon in the Monastery of seynt Oswalde in yorke / and
 there beyng serten he was chosen to be bypo of Bykebyri
 and how moche he was in the oppynyon of other men byer
 so moche he was in his owne syghte the more meke / Als he
 was at masse on Cristenmasse daye / and he had spoken the
 sacramentall wordes he sawe a goodly childe more whyte
 then þ snowe with a crowne of golde þ with mylde counte-
 naunce touched his face and hedde / whiche oft kyssed hym
 and blessed hym / and soo he banysshed awaye leuyng no-
 thyng but the hoste / & he neuer after Remembred that by-
 syon but he wept for Joy / After from more streyght lyfe he en-

De sancto Wallano abbate

tered into Kelyggon of Cister at wardeon / & after he was
made Abbot at Mailrose. By his mocyon his kynnesman
Symond made the Monastery of Seynt Andrews in
Northampton the Monery without the towne and saltery
Abbey / Thre gastes came to hym whiche he receyued me-
kely wasspyge theyr handes and fete / and sodeynly one of
theym was gone / and in the nyght folowynge an Aungell
appered to one of the Brethene and sayd he was the gaste /
that day byfore went sodeynly fro them addyng therto /
he was appoynted by our lord to be keeper of that place / &
sayd the almes and prayers of theyr Abbot dayly ascended
byfore our lord lyke swete encense / he sawe in byspon the
thre kynges do theyr offrynge / & how our lord was scour-
ged dyspyed crowned with the crowne of thorne crucified
and suffred deth / and how water and blod came out of his
syde / and how he rose fro deth leuyng the keepers as deed /
and after went into heuyn. On a tyme when the deuyl ap-
pered to hym he toke the Sacrament / and badde hym cur-
sed wretche se his Jugg that shulde sende hym into helle /
And thenne he myght abyde noo lenger / but banyshted a-
waye / He refused to be Bysshop he multiplyed corne and
biede that seruyd moch people / and helyd a man of the dro-
pelye he went to heuyn the thryde nonas of August: In the
pere of our lord god a thousande a hondred & thre score /
& after he appered to a broder that by temptacō of the De-
uyl preferred the lawe of the Jewes byfore the cristen lawe
And also sayd there was no lyf but this and he shewyd hym
in byspon the waye to hell and heuyn / and then wherme he
came to hym selfe agayne he forsoke all his errours / and ly-
ued a good lyfe and conuerted many people and byfore his

With his bodye with his bodye hys.

De sancto Walstano
Confessor.

Synt Walstan was borne in the Southe parte of
Englande in a towne called Bauburgh / and was
of the kynges blode / And whenne he was aboute
the Age of .xii. yeres by Inspracyon of the holy
Ghoost he forsoke all his Enherytaunce / and his Countree
and went into the North partes / and put hym selfe in ser-
vyce to a man in the towne of Caerham / He was a great
gyuer of almes in so moche that he gaue nat oonly his ow-
ne mete to poore men / but also on a tyme he gaue his shone
to a poore man & went hym selfe barefote / And whenne his
dame perceyued it she feyned that she hadde great neede to
haue thornes / & caused hym to go to the wodde to fet thepm
home and by the goodnes of oure Lorde / the thornes were
to hym lyke rose flowers hurtynge hym no thyng / And
whenne his dame knewe that she cryed hym mercy / and he
anone forgaue her / His mayster seynge the sygnes that he
dyd loued hym moche / and wolde haue made hym his hey-
re whiche he refused / and wolde no thyng haue in any wy-
se / but oonly that whiche one of his maysters keen hadde
in her bely at that tyme / and she had after two Calues whi-
che his mayster gaue hym with good wyll / and as he was

De sancto Wastano confellore.

after moorynge in a medowe with one of his felowes an ad-
gell appeted to hym and she wyd hym that the thirde daye
folowynge he shulde departe this world / wherfore he was
howseled and toke all the sacraments of the Church and at
the sayd daye he toke his mayster and dyuerse other honest
psones with hym / and went to the sayd medowe / and there
he wyllid that when he was deed his body shuld be put in
to a carte and his two oxen to be put in it and to be suffred to
go with it where they wold without any leder and there as
they taryed he to be buryed / & he had graunted of our lord
that what laborer that called vnto hym for helpe of his de-
sease or for his bestes that he shuld be herde / and so he depar-
ted out of this worlde the thirde kalend of June / in the ye-
re of our lord a thousande and syxtene / And when he was
leyde in a Carte the sayd two Oxen brought hym to Bau-
burgh: and by the way they went ouer a water / & the whe-
les of the carte dyd nat synke into the water / and in thre pla-
ces wherethey rested sprange vp thre fayr welles / he lyeth
in Bauburgh where a Church is halowed in the honoure
of his name / and there our lord hath shewd for hym ma-
ny great myracles as well vpon men as vpon brute bestes.

De sancta Wenefreda birgine & martyre.

An of great vertues called Bennon came to
the fader of seynt Wenefrede & desyzed of hym a
grounde wherin he myght make a church to ser-
ue almyghty god therein & he gladly assented and
assygnd a place vnto hym / & also comytted his oonly bego-
ten doughter called Wenefrede to hym to enforme and she
herynge his prechynge / and doctryne purpose d secretly

her herte to forsake all the pleasures of the worlde / and to ke-
pe virgynpte whiche purpose she durste nat shewe to her fa-
der and moder / but to her mayster & he she wyd it to theym
wherwith they were ryght well contented / and after it hap-
pened that when her fader and moder on a Sonday were
at Church Crabokelone to kynge Algate founde her alo-
ne in her faders house and promysed to her great gyftes to
assent vnto hym / and she sodenly astonyed dissembled to
hym and sayd that she was soz that she was so euill appa-
reyled / and prayed hym that she myght go into her Cham-
ber to apparell her moze honestly / and when she came into
the Chambr she ranne pruely towarde the church / and
when he perceyued that i great angre he folowed / and when
he had ouer taken her on a hylle / and she wolde in no wyse
assent to hym he strake of her hedde / and there as the hedde
fell anone sprange a fayre welle / and the stones therof haue
redde spottes lyke blode to this day / & the hedde ran downe
into the Church there as they were at seruyce wherat all þ
people were meruaylously astonyed / and her fader and mo-
der made great Lamentacyon / wherupon her mayster ta-
kyng þ hed went to þ place where her body lay / where was
yet the kynges sone drynge his swerde / and when he had
reproued hym for his wycked dede and he had no repentaū-
ce therfor sodenly he dyed / and it was nat known where
his body became / and then her mayster leyde the hedde to þ
body and she wyd the people how she had aduownd to be a
foulme / and therupon he made his prayer & anone she rose
vp as she had ben a slepe nothyng appetyng of the cuttyng
ge / but oonly a lytell whyte cercle aboute her necke / and the
peoplenat yet conuerted / seynge thys myracles fell downe
to the fete of Wemmowe and desyred to be cristened & so they

De sancta Wereburga virgine.

were/ and then she was made a Nonne & kept virginite accordyng to her auowe and gadered many virgyns / after her mayster went fro her / and euery yere she bled to sende hym a certeyne p̄sent and lapped it in a linnen cloth / & layde it in the sayd welle as her mayster had appoynted her to do / and it was conueyed to hym fyfthe myles in the water / And yet the cloth was neuer wette / and after her maysters deth by the wyll of our lord she went to a place called Wyltheriacus and the Abbot there by spirit knewe her comyng and met her and brought her into the company of virgyns and made her the ruler of theym / where our lord Ihesu crist appered to her and tolde her that her tyme drew nere / & in the fourth nonas of Nouembre she yelded her spiryte to our lord for whom hath ben shewyd many myracles / and now she lyeth at Shrewesburge / whether she was translated in the yere of our lord a thousande a. C. and. cxxviii.

De sancta Wereburga virgine.

The Quene Ermenylde moder to Seynt Wereburghe came by Lyny all descent fro Seynt Ethelbert kynge of Kent / that was conuerted by Seynt Augustyne / & a goodly pedegre is therof in þe Legende / & Wulferus was her fader. This glorious virgyne despyssyng all concupysence and pleasures of the worlde entered into Relygyon at Ely vnder her Aunte Seynt Etheldrede where she shewyd her selfe to be the very meke hand mayde of our lord / And when her fader was deed her brother Ethelredus made her to haue Rule of all the Monasteryes of Nonnes in Englande / & notwithstandinge she shewyd her selfe rather to be a mynystre than a maystres enfoynnyng theym that were vnder her rather by good exam

ple / then by comaundement & her body beyng in Erth her mynde was in heuyn / when she was in the mansyon of We dū that is by Hampton certeyne folkes destroyed the cor ne wherfore she comaunded þ they shuld be brought home and put in holde / & so they were on fote as though they coul de nat haue flownen / & in the moynge when she had lycen spd theym to go away / and one of the mynystres had hyde one of them / Al the flocke came aboute þ house where leynt Werburgh was / & wolde nat away tyll she had caused the pr felowe to be deliuered / & then they went away wout re- tournyng of theym oꝝ any of that kynde / when she knewe that the tyme drew nere þ she shuld dye she wylled þ whe re soeuer she dyed her body shuld be had to the Monastery of Hamburgense / & after in the .iii. nonas of February she went to our lord / & when her body was brought to Try- kenbū / & was dyligently kept with the dozes / her / so deyn ly all the cōpany sella slepe & men of Hamburgense came to fet away the body accordyng to her wyl / & the dozes flew open so that they toke the body wout resistence & buried it honorably / where many myzacles were shewyd for her by our lord / & .ix. yere after her body & clothes were founde vn corrupt & so her body lay vncorrupt vnto the cōmyng of the Danes þ her flesshe was incuerate by the goodnes of god rather then her body shuld be vngoodly touched by the in- fydeis her bones were after traslated to Chestre wher they lye at this daye.

De sancto Wylfride Epo & confessor.

Seynt Wylfride was borne of noble blode in Eng- lande / and in his yowthe he gaue nat hym selfe to lyghtnes and wantonnes / but ordered hym selfe soberly in all thyng / nat blyng any chydyng bacchyng oꝝ

De sancto Wylfride Epō & confessorē.

stryfe / and when he came to age of .xiiii. yeres he shewyd the
Quene Elfride that his purpose was to leue the world & to
serue our lord wherupon the quene sent hym to Lyndefer-
nense where he associated hymself to a College of monkes /
& there a certayne tyme he seruyd our lord / After he went
towards Rome with seynt Benet Bysshop / & by the waye
the bysshop of Lyons lyked hym so well that he wolde ha-
ue gyuen hym great possessions and haue maried hym to
his broders daughter / but that he tolde hym that he hadde
purposed a nother way of conuersacion / And when the bys-
shop herde that he sent hym to Rome with great gyfts and
there in þe Churche of seynt Androwe he prayed hertely for
remission of his synnes / & that he myght haue wysedome
and eloquence to vnderstande and shewe the worde of god
And streyghtway he perceued in hym self that a more quyk-
nes of wytte was gyuen to hym / then he had before / and af-
ter he retourned into Englande where kynge Oswy gaue
hym the churche of Wypon abiectynge the Scottes þe wold
nat kepe the right Ester / and in tho dayes was great busy-
nes in Englande for the keppynge of Ester / and dyuerse co-
nyng men and also good men were of contrarie oppynions
And somtyme when the kynge kept Ester / the Quene kept
Palmesonday / whiche contrauersy at a great counseyll at
Whytby was appeled by seynt Wylfryde wth great reasons
and Auctorytes in þe yere of our lord god. bi. hondred. .lxxiii.
After he was made bysshop of yorke though he with al his
power refused it: and therupon by Instygacion of the Que-
ne the kynge Egfride enformyd seynt Theodre archbys-
shop of Caunterbury so sore agaynst seynt Wylfryde that
he by that wrongfull informacyon put hym out of his see / &
then the kynge deuyded in it thre sees Lyndefernense La-

gustaldens/and Candyda casa whiche that tyme belon-
gyng to Englonde/wherefore he appelyd to Rome/and
when he was goynge thider on the see the wynde droue
hym into Jersya / where he conuertyd many thousande
people to the feyth and there the grounde that befoze his
comynge was drye/and barryne was afire plenteuou-
se/and fructefull/ And when he came to Rome/he shewyd
his cause so charitably þ he neyther accusyd seynt Theo-
dore/ne yet omittyd his owne Innocencye and when the
pope Agathone had herde all his aduersaries/ he resto-
ryd hym agayne to his see/ And when he shewyd to the
kyng the papys bullys/ he set them at nought/and by
the empyng of the Quene he was with great detryon
put into pryson which he toke in great pacyence/ and the-
re he helpyd the keepers wyfe/and when that keeper was lo-
the to kepe hym any longer/he was comystyd to anoder
pryson/ And there the fetyourys wolde not abyde vppon
hym/ And also ordeyned hym into þ quene whiche was
thought was for the wronge that was doon to seynt Wyl-
fryde wherefore he was let goo/ And then by his prayer þ
Quene was made hoole / After he couertyd many of the
Lords and of the people in the countrey of westsaxons
to the feythe/where the kyng of that Countrey was be-
foze conuertyd and very fewe of his people / Also he con-
uerted the Isle of wyght/ The kyng Egfride was after
slayne in Batayle which seynt Wylfryde sawe in pryson
as he was at Dasse/ & then seynt Theodre sente for hym
and cryed hym merce for that he had so moche assentyd
agaynst hym as he had/ And shortly after he was resto-
ryd to his see agayne/and was in peace. v. yerys then he
was wrongfully put out agayne/ and was at Rome este

De sancto viro epo & confessoze.

sones restorpd / and as he was in the comynge home
by the way was nyghe deed in fraunce / sent Wyghe
appetpd unto hym & tolde hym he shulde escape that spe
nes / and that he shulde be restorpd to his see and lye in
peace for he sayd our Ladye had acceptyd his scrupce / &
for the profet of other she wolde he shulde yet lyue / and so
he was sodeynly made hool that all meruayld that we
re aboute hym / and after two kyngys were punysshed be
cause they wolde not suffre hym to be in peace / and when
kyngge Disrede was made kyng / he had hym in great
fauoure / And when he knewe that his tyme drew nere
he callpd his Bretherne / and bade theym that nothyng
shulde seuer theym fro the charyte of god / And that they
shulde put awaye the snares of the Deuyll with all dyl
gens / And as he sayde the verse (Emitte spiritum tuum
et creabitur) he yeldpd his spyryte to our Lord the viij.
kalendas of Maye / in the yere of our Lord. m. lxxij.
and. ii. And was buryed in Wypon in a monastere that
he had newe buyldpd / And after Odo archibisshope of
Caunterbury remouyd moost parte of his Reliques to
Caunterbury / and parte he lefte at Wypon.

De sancto viro epo & confessoze.

Seynt wyre was bozle in Scotlande / And as he
encreaspd in age / he increaspd in vertue / And he
wolde not be ouer moche abiecte with aduersyte
nor elate in prosperyte / He was not wery i holy bygyllys
He was fedde with prayers / & was mety in fastynges / he
was electpd to be Bisshope whiche he moche refuysd / &
sayd it became hym rather to be a dysciple then a may

De sancto willibrodo epo & confessoze. Fo. C.iiii.

ster/ & spent with stadyng by desyre of the people he take in
vpon hym/ & then dyligentlye he prechyd to the people &
confermyd his lyfe to his preachinge/ After he wente into
fraunce & there luyd a blessed lyfe in good examplis/
and Doctrynes many yerys/ and he dyed of the Ares/ &
was buryed in the Chyrche of our Ladye (intraiecte infe
riori) And at his buryenge was felte a meruaylous we
te sauoure of all that were there present/ His fest is ha
lowed the. viii. Iouis of May.

De sancto willibrodo epo & confessoze.

Synt Willibrode was borne in the Countre of
Northamthumbe/ his fader & Moder were blef
fyd folkys/ his Moder when she was with Chylde with
hym sawe a Houe falle into hyr mouthes that swet increa
syd more & more/ and made her bonellys bryght shynyn
ge whiche betokenyd the Polynes of the Chylde that he
went with/ And his fader enteryd into Relyggon/ And
when the Chylde was noryshed he was put to Schole at
rypon/ & there he made hym selfe monke/ after for the mo
re streyghter lyfe he went into Irlonde/ where he luyd
in great hyghe Relyggon and study. xii. yerys/ and after
with a. xi. felowes/ he went ouer the see to preche to Infy
delys in the Countrey of fryson and came to a place cal
lyd Traiecte/ & so he went to Wyppyn then ruler of Fraū
ce/ where he put awaye errourys and conuertyd moche
people/ & then Wyppyn sent hym to Rome/ & the pope had
knowlege of his comynge by reuelacion/ wherby he was
warnyd to take hym reuentlye/ & so he dyd graūtyng to
hym all þ he askyd/ & also made hym an archebushop/ the
he departed fro Rome & couertyd moch people to þ feyth

De sancto willibrodō epō & confessorē.

In Fraunce in Fryson / and in Denmarke he came into an
Ile that amonge the Gentyls was in such honoure that
they durste not touche any thyng that was in it / ne tou-
che a well that was therein / In the whiche well seynt willi-
lybrode Crystenyd thre men / and kylld of the bestys
ete theym / & when the pagans thought they shulde ther-
fore haue goon mad / or sodenly dye / they had no hurte /
wherfore the pagans shewyd it to the kyng called
rathbode a cruell man which sent for hym in great anger
and askyd why he had defoulyd the holy thynges of his
goddys and when he with constant mynde tolde the kyn-
ge that they were no goddys that he worshyppt but a
Deuyll / and that if he wolde not forsake theym he shulde
haue eternall payne / The kyng was admeruayld and
sayde he sawe well that he let noughte by his maner &
conyng & that his lyfe was lyke to his wordys thoughte
he wolde not be crystenyd / yet he sent seynt willibrode
to Wyppyn honorably / after ppppynys dothe the kyng char-
les that was Wyppyns sone made hym Bishope of Tra-
lecte / he wolde not doo euyl for euyl / And therfore some
tyme oure Lorde toke vengeance for hym / He gaue .xii.
poore men drynke of his best bottell of wyne / And when
they had all drynke the Bottell was as full as it was befo-
re / By his prayer a vessell of a Conne that had but lytell
wyne in it was made full / He was of goodly stature / of
stable countenaunce / mety / wyse / redye in conceple / and
stronge in all the werks of god / and in the .viii. Iude of no
uēbre he went to oure Lord / & was buryed in a Monaste-
rye þ he had made of þ blessyd Crynke / where the tūbe
þ he shuld be leyd in þ was so short metuelously wayd
longe Inoughe as thoughte it had ben so made for hym.

Seynt wyllyam the chyld & martyr was borne in Englonde / and when his moder was wyth Chylde of hym the same in a bysyon a fyre calyde a luce p. xii. red fyrres lyke as it had ben sparkyde with blade / & when she had put the fyre into her bosom she thought it greuous moch that her bosome coude not holde it / and so depnly it flew aboue the Cloudys into heuen / and apperest that had great grace in expouyng of bysyons / sayde she shulde haue a blessyd Chylde that in the age of .xii. yeris shuld goo into heuyn / And when he was a yonge Chylde it happenyd hym to touche p. Irons of a man that was fetteryd / And anon the Irons felle of / And when he was but .vii. yere olde he wolde faste thre dayes in p. weke / and wolde be at the Chyrche in prayer / And after at norwiche he was put to a skynner to enfourme / where on an Ester dape he was taken pryuely by the Jues / and they in despyte of our Lorde mockyd hym / & cruelly martyrd hym / they thurst all p. blode oute of his Hedde with cordys / and then they dyd shawe his Hedde and pryckyd it with thornys / and put hym vpon a Crosse and thurst hym into the left syde greuously / and so by great Martyrdome he went to our Lorde the .viij. kalendas of Maye / and that doon they carryed hym towarde a wood to hyde hym / And a Crysten man came by them & perspyd that they carryed a deed man / wherefore they feryd moche and pryuely hunge hym vp in a Tree in the Wode with a corde / and wente to the Sheryfe & fo. a. C. marke / the Sheryfe causyd the man to be sworn that he shulde neuer dyscouer it whyle he lyuyd / & .x. yeris after when he shulde dye Seynt wyllyam apperyd to hym / & bade hym that he shulde dyscouer hit ferynge nothyngel

De sancto Wilhelmo puero & martire.

And so he dyd/and then a lighte shone heyn the wyrd bypo
the place where he laye / And after on an Ester day his
Bodpe was founde by a Rone in the wode syngre at þ
Roote of an Oke in his Cote holed / and shodde / and his
Hedde shauen / and there were by hym two Crowes that
attemptyd to haue Corne hym / and etyn hym / But they
hadde no power therto / and then he was takyn vp with
all the people / and buryed with great Joye / A man that
had ben longe syke was ledde in a byspon by an Aungell
into a goodlye place full of plesainte Flourys / and there
he sawe our Lorde syttinge in a Throne / and innumera-
ble of Aungells / and Seyntys aboute hym / and on his
ryght hande in great magestye was the sete of oure bles-
syd Ladye / and at the feet of our Lorde he sawe a Chyl-
de aboute the age of .xiiij. yers syttinge in a sete of golde
and a Crowne of Golde vppon his hedde his Face shy-
nyngre byghte as the sonne / and Aungells dyd honour
to hym / Then he askyd of the Aungell who he was / and
the Aungell sayde this is he that in derpspon and oppro-
byre of the passyon of our Lorde the Iues of Nazareth
dyd put to deth / and by hym he sayde he shulde be made
hoole / And so he banyshted awaye / and when his spyrte
was come agayne to the Bodpe he went to Nazareth &
was made hoole as the Aungell sayde / & many other my-
racles / our lord hath shewd for this blesyd Chylde fou-
re that were blynde / syue that were mute / two of the drop-
syte / thre derpd with Deuylls / & men of the fallynge syke-
nes / dome perplshynge in the see fetterd & deformyd / & of
dyuerse other sykenesse were helpd & delyuered by this
glorouse martyr.

Synt wylliam was sonne to enme sister to kynge
 Stephan/as he was of noble blode/he was al
 sonoble of maners/ and for his vertue/ and good
 lyf he was made tresorer of yorke/he thought nothyng
 greter Tresure then to helpe them that were in penur-
 ye/ And after the Deth of the Archebushope of yorke he
 was electyd to be Archebushope/ But his electyon was
 lette by the Archedeacon that moch despyyd to be Arche-
 bushope/ & when the matter was appelyd to Rome þo
 pe Eugenge which was of the ordre of Cysteyr for fauou-
 re to his relyggyon made one Henry murdache archebuis-
 hope wherupon agaynst all euill wordys/ & backbytyn-
 gys that this blessyd man had in that behalfe/he toke pa-
 xence for his comforte/ and went to his vnclie Bushope
 of Wynchester which receyved hym gladlye/ & assygnyd
 all his seruaunty to attende vpon hym/ & that he refusyd
 and went into a place of the Bushoppys where he dyd
 great penance in hyghescylence & quyet maners encrea-
 syng his deuocyon with remembraunce of the great pay-
 nys ordeynyd for synne/ And of the Joyes ordeynyd for
 vertue/ and what great payne shall be i the latter ende to
 see almyghty god and to departe fro hym wente neuer
 oute of his mynde/ when Giestys/ or straungers came to
 hym though he were lothe he wolde shewe hym selfe to
 theym so honorable/ merce/ and full of grace that he was
 lyke an Angell i maners/ not hauyng any bope wordes
 that myght let his mynde from contemplacyon/ And af-
 ter the Engenge/ and the Archebushope murda-
 che dyed bothe in oon daye/ And thennesynt wylliam
 was electyd agayne by the Chanons to be archebushop

De sancto wilhelmo martire.

And the newe pope confirmyd the same / and as he was
commynge to porke with the great recourse of people by
Brydges lanke / and he makynge the signe of the Crosse
all came by safe / and in fewe yerys after full of good wer
kys / Almes dedys / fastynges / and bygylls / He went to
oure Lorde the .xl. yere of June by his merytys a mayde
blynde fro her flauynte receyved sight / thre that were
contracte restorpd to theyr goynge / a desse man had his
herynge / a man of the droppe helyd / one of the palles / a
Lepoure restorpd to helthe / one respyd fro deth / and vnto
this daye in the place where he lyeth myrakles contynue.

De sancto wilhelmo martire.

Synt Wyllyam the Martyr was borne in sept
Johis towne in Scotlande / and in his yowthe
he luyd a wanton secular lyfe / and after he was
sodeynly turnyd into a newe man / chastysynge his Bo
dye subduyd his fleshe to the spyrte / He leryd the crafte
of Bakynge / and curyd tenth lode he wolde geue for the
loue of god to poore men / dayly he leryd to be at the Chur
che / and in a moorninge erlye he foude at the Church do
re a enfauente in poore apparell whom he brought whom
noysshyd hym / taughte hym his crafte / and louyd hym
syngulerly aboue any other of his seruantes / after he por
poysd to god by pylgrymage to the places where our lo
de sufferd his deth and passyon / and toke with hym on
lye the sayde yonge man whom he had brought by as be
fore apperth / and so he came to Rochestre / as he was
goynge fro thens to Caunterbury the sayde yonge man
full of the deuyl in purpose to kille hym ledde hym oute

De sancto Winwaloco abbate & confessoze. fo. C. vii.

of the hyghe wayes & tolde hym that he had lernyd that
it was the waye / & when he had broughte hym after his
purpose out of all wayes he kylld hym with a Hachet / &
there left hym in the wood wherupon a madde woman
that ranne nakyd into þe wooddys came by the place whe-
re the glozous marty: laye / and when she sawe hym she
made hym a garlande of Erbys and put it vpon his hed-
de / and lyke a woman in that case spake to hym as if he
had ben a lyue / and on the nexte daye she came agayne &
sayde she wolde haue het Garlonde agayne / and so toke
it fro his Hedde and put it on her Hedde / and fourth with
as it touchyd her Hedde she was hoole / and had her wyt-
tyngs restozyd and anon was a shempe of her nakydnes / &
knewe that she was made hoole by the merytyng of þe sayd
glozous marty: / And he lyeth at Rochester.

De sancto winwaloco abbate & confessoze.

Synt winwaloco was borne in Brytayne / And
his fader herynge that ther was a place i Armo-
ryca now callyd lytell Brytayne þe great syke-
nes was not in went thider nygh by the porte callyd bre-
ste / And when a great Tempest toke theym on the See
so that his fader feryd moche / he bade his fader put his
truste in oure Lorde that ruleth bothe See / and Lande
addynge therto that he schulde loue hym / and fear nothyng
/ And that sayde anon came feyre weder / when he was
at Schole where he prophetyd moche in lernynge / He he-
lyd one of hys felowys that had brokyn his thyghe / And
when he harde any pooze man anon he wolde go to hym
to do hym some good / & if he had nothyng to gyue hym

De sancto Winwaloco abbate & confessoꝛe.

he wolde wepe for compassyon/and comfozte hym with hope of eternall rewarde/Don of his felowes that enuyed hym tolde hym that he dyslympled hymselfe to haue mercy that he had not in dede/ wherfoze he thankyd our Lorde & sayde broder verily thou haste the true Judgement in me & forthwith he helyd a blynde man that was secretly brought to hym/and when his suster hadde her eye pluckyd out of her heed with a Wyꝛde that had eten it he toke the eye out of the Wyꝛdes bely & put it i her heed ageyne and it was hoole/ with the sygne of the Crosse he kyllid a serpent that had benomyd a man/and also made the man hoole/and it is sayde that by his praper none of the kynde of that Serpent shall come in that countrey He reysyd a chyld fro deth/ & with his felows he wente bypon the see into the place where he nowe lyeth/ fro the age of .xxi. yers/ he neuer sate in the Chyrche/ he was neuer Heuy/ noꝛ Angry/ neyther greatly mery/ But in oon sobernes/ euery daye he sayd thyrse fyste psalmes/ he neuer weertynnen/ noꝛ wullen/ but clothyng of getys skynnes/ He lyued with Barley breed myrte with allhes and dranke water/ euery seconde/ oꝛ thyrde daye/ he laye by rotys & grauell/ with two stonys vnder his heed he was neuer Idell fro some spyrytuell Occupacyon/ the Dewyll apperyd to hym as he was in praper i a meruaylouse terrible sykenesse/ and when he had suffred hym longe/ He rebukyd hym that he soo durste trouble the seruauntys of our Lorde/ and tolde hym that he shuld haue the more payne therfore at the daye of Judgement/ and then anon he banysshed away when he had on a tyme made a blynde woman see an Augell apperyd to hym/ and shewyd hym that all the company of Heuyn desyꝛd that he shulde be

deliuered fro this bodely lyfe & come to the euerlastyng lyfe / and then he bade his brederne be redye / for he sayde the. vii. houre after he had sayd masse / our Lord wolde take hym fro this worlde / and so when masse was doon befoze the hyghe Altar / as he was holden vp by wyrt two monkys & was syngyng with theym he yeldyd his soule to our Lord the. vii. nonas of marche about the pere of our Lord. ix. C. and. lii. clene fro any bodely synes as he was clene fro bodely syn / and he lyeth in his Monastery of Canraco where our Lord shewyth for hym many myracles / This blessyd man with seynt Egbryne touchyd our Lord in lyknesse of a Lepoure as in the Lyfe of Seynt Egbryne apperyth.

De sancto Wistano rege & martire.

Seynt Wistan was son to Wymode kynge of marches & of Elfede his wyfe & when his fader was dedde he succeeded & a great Lord called byrthfarde whiche was the kynges godfader & also of kyn to the kyng was desyrous to be kynge / wherfore he desyred to marye the Quene thynkyng that by that meanys he shuld the soner atteyne his porpose & when he had sent messengers to the quene therof she askyd councyle of the kyng her son & he aduertysed her to take our Lord Ihesu Crist to be her spouse which wolde gyue her a perpetuell dower in the kyngdome of Heuyn to which councell the quene ryght well assentyd / where vppon the kyng shewyd to the messengers the impedymētis of the matrimony / And when he came to the knowlege of byrthfarde he began to compass the kynges deth / & desyrd to speke w

De sancto wistano rege & martice.

the kynge at a certeyne day / & when they mette at a place
nowe callyd wistanstowe byrthfarde despyed to speke w
hym secretlye aparte & there as he offeryd to kysse hym w
his swerde traytorously vnder colour of frendshipp he pa
ryd his hedde with a dedely wounde / & a nother ran hym
thruugh with a swerde in the kalēdas of June / & forthwith
without taryenge byrthfarde went madde so that he ney
ther had the quene ne yet the kyngedome / & there as the
ponge kynge laye a bygght beame apperyd. xxx. dayes
stretchynge into heuyn / & euery yere the same day that he
was martyzed there as the pyllet apperyd is seen amonge
the grasse mannes here whiche no man can take away / &
other tymes of y yere nothyng apperyth but grene gras
se / a certen tyme he laye at rependon and fro thens he was
trāslated to y monastery of Euesham which was greatly
endowyd by the kynge kenevede kynnesman to the sayde
glorouse martyr.

De sancta Withburga virgine

Seynt Withburghe was suster to seynt Audye / &
in her yonge yers she made a monastery at Der
ham wher she was made a Nonne / On a tyme
whan she had nothyng for her werkemen but only dyre
tyredde / she made her prayers to our Lady / & she apperyd
to her in her slepe and bad her put her truste in our Lorde
& not moch to care for bodely sustenaūce addyng theto
that in the mornynge she shulde sende two of her maydes
to a certen Ryuer & there shulde come to theym two wyl
de hyndes to gyue them mylke / & so it prouyd as our La
dy had sayde / and the ruler of the Towne heryngetherof

in illis diebus martiribus. Jo. C. ix.

Upon this condycyon that she myght haue. xi. M. of byrgens Chosen and deliuered vnto her whiche they were ryght well contente to do & therupon in all goodly haste her lader sent into dyuerse pynnyngs Countreys / & called to gether & assembled all þe chiefe & chole byrgens as well kynnyngs daughters / dukys daughters as of other nobles & amogest them all chose. xi. M. of þe fayrest / & wyfeliest & sent them with moch noble appareyll & all þe was necessary to them vnto þe foresayde blessed byrgen Virgula wher she receyved full gladye / & benygne as an heuyn gyfte or sendynge / & by the foresayd Angell she was also warned to goo with her sayde felowshipp of byrgens vnto Coleyne / & that there they shulde haue & receyue the Crowne & Palme of martyrdom (she wynged her all the circumscripcions therof / & how / & in what maner it shuld be / & therupon they toke theyr byppes which were ordeyned all redy in all shacynge to them / & so came to Coleyne though the helpe of almyghty god / holy Angells beynge theyr gydes in moche lesse space then it was possyble to haue been by any meanys helpe or power / where they were ryght honorably & gladye receyved as well of the Bishope of that Cytie as of the Cytizens with many other nobles for in that tyme the Angells which were with theym in all this Journey takinge vpon theym foure and thre score of men went before theym as well to this Cytie as to all other Cyties wher to they shulde goo / and gave warninge of theyr commynge to the heddes and chiefe rulers of the Cytie whiche earnestly mette theym on the waye and receyved theym with great gladnes / and reverence and ordeyned for them in the best maner that they coude in the foresayde Cytie of Coleyne they taried a mo

And a certeyne space / And for as moche as they tyme of
 triumph was not yet comen / for they enemies were
 not yet comen thider they were warnyd agayne by an
 angel for to goo to Rome there to comede them to almygh-
 ty god / our Lady seynt Mary & to the holy appostells
 with all other sayntys wherupon they toke they shyp-
 pes agayne / & so goynge towarde Rome came to the Cy-
 ty of Asple in a prosperous cource / & space of .ii. or .iii.
 dayes which was .viii. dayes Journey and agaynst the
 streame / and there they were gladly receyvyd as is before
 sayd and lefte they shippes there and so wente on they
 Journey / and pylgrymage to Rome warde on foot with
 out Charet / Horse / or Mule to carie theym but went all
 lightly and meryly for they were comfortyd & strenghted
 thugh the famylyer company / & felawshyp of angells
 and other seyntys / & holy virgyns / so that nothyng was
 to theym heavy or peynfull / in so moche that by uer-
 tues in they felawshyp haunge yonge Chylde in
 they Armes went as lightlye / and as easely as by the
 other which bare none / & the sayde yonge babes & Chyl-
 dene were as well comfortyd by byson of Angells &
 other sayntys as other were / and made therof many cur-
 deysignes of Joye & gladnes in they maner as they
 coude & fordermore they Juncientes / and louchyng
 Chylde neyther grayd nor nored they heyers / nor
 yet letted theym by louchyng upon them as they were
 wont to doo / but thugh the grace & largesse of almygh-
 ty god / they put they spngers in they owne Mouthes
 and sowld out there full swete & delycate nourysshment
 wherwith they were full well fedde & susteyned / & more-
 over they neyer wet they selfe with they byrne nor other

wylle after the manner as chyldren by couthe of nature be
 desoulyd but eate put and cleane as they that were fedde
 with Angells food / in this holy & myrry pylgrymage all
 thyng succedyd p[er]fectly better then they coulde thinke
 he wylde / for if they disposyd them at nymyng to lowe
 ge at such a tyme / or place / at nyght they came thider w[ith]
 ease at theyr pleasure neuer lesyng theyr waye & where so
 ever they came in countrey / or Cytie they encreasyd in nu[m]
 ber / for many gloues both kynge / Busshoppes / Duxes
 ces / Bishoppes & many other nobles / matrones / & byrgens
 which wold go to theym to beholde so wonderfull a spec-
 tacle seyinge & beholdinge how almyghty god wrought
 in them / & that it coulde not be otherwys but by his gra-
 ce / & goodnes leste theyr Countreys / Lordys / & goodys
 byrgens & all other frendys and fownd them in felam
 shipp w[ith] the holy byrgens in hope / & truste to be parta-
 teners w[ith] them of theyr glorious Triumphe & triu[m]
 phe / And so it was don / for they all suffryd martyrdom
 w[ith] them / Also in this blessyd pylgrymage Raynes / ne
 der we noyed them / nor any euill felamshipp nyghed to
 them / they were so well / & tenderly kepte / & defendyd by
 garde & keepyng sent from aboue by the Angells / & most
 sayngs wherof some seemyd impossible to passe & as cape
 wete to them lyke as playne & seyre wayes or pathis
 the strenght wayes noyed them nor taryed them nothyng
 ge but they passyd all lyghtly & easily / And theyr appa-
 ryle & Clothyng were not encreasyd nor in any thyng
 wost for this Journey bytill corporall mete seruyd them
 they were so well fedde & so delycatly susteyned w[ith] forth
 lyf soule but it was rather tedious & geryous to the tyme
 he it / at Rome certen of these Agens which were yettneri

steynd were baptysed of the holy pope Cyprian which
 Cyprian watryd by an Hungell leste his. Set and all
 his dygnite and went to Coleyne with thys byrgyns to
 be partener of they: rewarde/ And so dyd a holy man cal-
 led Celarius the Bull hope of Basyle before sayde/ And
 at the Cytie of Hagunce / goynge from Basyle to Co-
 leyne mette with theym the foresayde noble pryncesse Oly-
 ferne the spouse of the blessed virgyn ursula with his
 inoder/ and dyuerse other persones which were Cryste-
 nyd/ and so went fourth with theym to Coleyne desyryn-
 ge to be parteners with theym as well of they: laboure &
 weyne/ as of they: Rewarde and mede / And when they
 came to Coleyne they founde it besette with the cruell bar-
 barpes/ And the Wyne and Capytayne of theym seyn-
 ge thys grete myltitude of virgyns merueyllynge moche
 therat commaundyd hastely that they shulde be brought
 and presentyd before hym/ and soo they were / And after
 many questyons/ he beholdynge the foresayde blessed
 byrgyn Ursula admerueyllynge her grete hautesse/ her so-
 ber and stable countenaunce/ and stedfastte mynde/ anon
 was takyn and Raysshed in the loue of her/ but all that
 was in wyne for neyther for his seyre wordes/ and great
 behellys/ ne yet for his cruell thretenynges she wyllynge
 nothyng/ nor in any wyse assentyd to hym/ but stedfast-
 ly/ and with bolde countenaunce despyyd hym/ not de-
 syrynge his fauoure/ nor dyedynge his malyce/ wherfore
 the cruell tyrant moche greuyd and anoyed seynge that
 he coulde in nothyng preuaile by sayre means / ne yet
 by force caused to be Slayne & martyred before her face
 many byrgyns & other of her compaigne amonge whom

was the noble pynce: Disferues her owne spouse before
 sayde the knyght therby to peruerse her: But for all this
 she was nothinge moued nor chaunged any countenaunce
 but as she which desired to be with her beray spouse
 cryste Iesu not onely serued not death: but also affectuou-
 ly desired it: and longed sore in her harte for it knowyn
 ge for certeyne therby to come to her purpose and her har-
 tes desire: wherfore she sayde Tyrante saynge that she
 wolde not in any thinge encline vnto hym after all her
 company caused her to be slayne & martyred ryght cruelly
 There myghte a man haue seen moche tyrannye exercy-
 sed by thysse bochers which as wood dogges / or Wolfes
 thurstynge Innocent blode without ppyte / or mercye be-
 noured / and flet all thysse holy byrgens with all theyr
 compaigne in a rage / and fure and cutte theyr Bodies
 into smalle pecys / and caste and spakelid them ouer all
 aboute the felde / and amongst them were slayne yonge
 Chylde in theyr mothers wombes / and as it was shew-
 ed by reuelacyon they were also receyued to the euerla-
 styng lyfe / and parteners with theyr mothers of the re-
 warde of martyrdom: as was sayd in y Blode of theyr
 mothers which were slayne for theyr sake / for otherwys
 se they coulde not haue ben saued / In the which we may
 see the great and Insuperable goodnes / and merciful ppy-
 te of our Lorde that saueh / and so largely spredeth his
 mercye / Also thysse Infants with many other persons
 Men / Women / and Chylde were not accompted in y
 nombre of the .xl. byrgens but were besydes them to
 the nombre of .CCCC. and aboue as it appereth in y
 hystorie of them in the legende / Also in y nombre of y

al. chouldande byrgyns was noon electe / but if she were be
 ry pure and chaste for other which were put i theryon as
 byrgyns were noon though the wyllyng spendaryon of
 almyghty god to whom nothynge is hyde were putte
 out & not chosen / after the deeth of this holy byrgyn / Ju
 medyatyng almyghty god not suffryng the fetyrall & p
 rauntys to goo all quyte without takynge vengeance of
 the blode of his holy byrgyns which was shed for his lo
 ues sent & put into them such a fear & with all they myght
 they fledde & ran awaye glad to escape with theyr lyues /
 for as them thought they sawe comynge bypon them to
 persecute them / such a compayne & so great a myllytude
 of armyd men so terribly that they thought neuer to ha
 ue escaped / & so they fled i all haste & they myghte where
 thought the wooll perfoners & all desolate the Cytayns
 of Coleyne which had longe tyme be holden & kepte thall
 & in dyspayre of lyfescynge theyr enemyes chaasde & fled
 awaye openyd theyr Gates & went fourth all Joyfull &
 glad of theyr lodeynes deliuerance / & so by deuyng this to
 be the bande of god through the merytes of this holy byr
 gyns which they sawe bye in the feldes layne by theyr eni
 myes full dyspogenly gatheryd the bodies of them toge
 der / which were full to be calle as packeth in pecys and
 with great honoure & reuerence buryed them / & unto this
 day there haue noon burye any other bodye withi the
 chappell whete they ben buryed / which myracle suffyseth
 to declare & make open howe deere & acceptable this ho
 ly & blessyd byrgyns were to almyghty god & many other
 myracles appere in the by story which I omitt for shor
 tes / Also seynt Chyphreth that holy byrgyn in her reuelis

cions spekyth much of thys holy dignys which for þ cause
 before sayde I leue to speke of / after in pees of tyme men
 byngge forgetfull by duties of wythe / coler & dysaffec-
 to helue thyngys which they see not / nor cannot comprehē
 be by theyr blinde reason / by theyr nerynges put thys
 holy virgyn utterly in oblyuion / wherefore our lord not
 sufferynge his deere belouyd dignys so to be forgotten to
 his honour & praysynge principally & to the honour of
 the sayd gloriouse virgyn & also for our socoure / & helpe
 many perys after the passyon of them shewyd by crucia-
 cyon the foiesayd by shawe to hym that was the wyter &
 maker thereof / & furthermore the sayd blessed saynt Mar-
 tula & dwelle other of the sayd virgyns apperyd vnto
 hym as he was wytyng the therof after wyngge it to be true
 as apperyth more at large in þ sayd legende / there was
 of the same company of blessed virgyns one virgyn cal-
 led Cordula the which when the other virgyns were in
 theyr martyrdomes had herselfe all nyghte in the bottom
 of a chynne / & neuertheless in the mornynge she offeryd
 herselfe freely to deeth as the other dignys dyd receyue
 the Crowne of martyrdom / and it is not for any man to
 thynke that this blessed virgyn by þ lytel fear any thing
 she brudged her seruise / or Crowne of martyrdom whi-
 perther Peter dearynge our lord / nor Thomas deary-
 nyng of the resurrection were abashed to the honour to
 be Apostyll / And percase this blessed Marygyn sawe
 what hadde presumyd by the myght of her lufe and con-
 stauce of her feyth to putte a trust in her selfe to suffre
 martyrdom so that it was expedient for her to be ma-
 ken o to leme to truste in our lord and not in her selfe /
 After many perys this blessed virgyn Cordula apperyd

The story of Cordula & her virginity in the English language.

unto a holy woman callyd Helientrud beyng a recluse
sepyng unto her I am one of those blessyd virgyns that
suffered martyrdom at Coleyne & lyved one nyght after
them / & in þe mornynge offered my selfe gladly unto þe deeth
also dyng in our lordes I neyther lesse þe company of my
sisters ne yet lackyd lyke reward as they had of þe crow
ne of martyrdom / wherfore I woll þe thou shalte in my
name commaunde the sisters that the nexte daye after þe
they shall have feruyd all the hool companye of the say
de blessyd virgyns that they doo some thyng to my ho
noure for it is not expedient for them that I only be lesse
by honouryd amonge that company / And then she reclu
se askyd of her what was her name / She saide her lorde in
her sohed what she sawe wyrtten there and she lobyng
þe sawe wyrtten bystrucke Cordula wherupon she ma
de relacyon to the flowres thereof / wherfore in the daye
folowynge they halowed her selfe accordynge to the say
de comaundement / a certeyne Abbot despyd of the abbey
of Coleyne þe body of one of those virgyns promysynge
that he wolde fetch her in his Chyrche in a Coffer of syl
ver / And when he had kepte her a hool yere vppon the
Altar in a Coffer of wood / in a nyghte as the abbot and
couent were at matens they sawe the sayde byrgyn des
cend vppon the Altar and goynge downe she bowyd her
suerelyte to the Altar / and went thynge the quere
all the brethren sawe / & so she departed wherupon þe ad
bot went to the Coffer and fyndynge nothyng therein
wente to the Abbess of Coleyne and shewyd her the
off And thence they wente to the place fro whens the bo
dy was taken and there they founde it agayne / wherfore

lawght at it And as he was goynge to dyue away þ hyn
des he fell fro his Hourse & streyght waye dyed / After full
of good werkys & good examplis she went to our Lord
and was buryed at Dereham / After that monastery was
destroyed by Danes / & nowe ther is a paryshe Church
And in the yere of our Lord. ix. C. lxxiii. in the tyme of
Kynge Edgar her Body was translatyd to Ely whiche
was then newly repayrd by seynt Ethelwolde / & all the
wey in the nyghtys a bryght sterre folowyd the Bodye
nyghe all the nyght longe / & in þ yere of our Lord a. M.
and. xxi. her Bodye was remouyd by Richard the laste
Abbot to the Place where it lyeth nowe / And the Bodye
& also the clothes were founde vncorrupte / A munke tow-
chyng her Bodye & founde it flexyble & hir chekys rodye as
roses lyke as she had ben a lyue.

De sancta Ursula et vndercim milibus
virginum martiribus.



Here was in moche Brytayne nowe
callyd Englonde a Crysten Kynge
whiche hadde a noble and a vertuose
Quene to his wyfe and they lyued lo-
ge togeder without any chylde / wher
fore they were ryght heuy & at þ laste
thorough contynuell prayers / & good
werkys they opteynyd of almyghty
god to haue a doughter whom they crystenyd & namyd
ursula & noy Theb / & brought her vp in þ seythe of our loz
de fall vertuosly & graciously with all the myght and

De sancta Ursula & undecim

cunnyng which encreasyd soo meruaylously in all be-
tue & grace and therto was soo feyre that the fame of her
was in short tyme spronge ouer all into many Countreys
and Landes so farre that it came to knowlege of a certen
Kynge beyng a Daynym/ but he was betay myghty &
of great power and therto betay Harde & cruell / but þ
Quene his Wyfe was ryght noble in all her behauioure
Courteys and Gentyll / and of euery persone bylouyd/
This Kynge had a yonge sone callyd Olyfernes Ryght
lowly / and Courteys / and they herynge of this fayre &
vertuous yonge Lady Ursula desyrd moch in theyr har-
rys to haue her to theyr sone in maryage / And anon sente
messengers with letters full pleasaunte to the Kynge her
fader / and to the Quene her moder promysynge great
gyftyss & rewardys if they wolde assente and furthermo-
re ryght harde / and sharpe thretenyngys if they wolde
not agree therbo / By reason wherof the sayd Kynge her
fader was in great Sorowe / and Hapynes cōsyderyn-
ge the myght / & power of this other kynge / & therto howe
harde / & cruell he was & also þ he was an Infydel / wher-
fore he was ryght lothe to mary his Doughter to þ sayd
Kynngys sone / and also of the other syde he knewe for cer-
teyne that though he wolde agre / yet she wolde not but
rather suffre dethe she was so stedfaste in the feythe rely-
gyous and chaste / and thus he beyng in great perplexi-
te and dourfull peryl / the foresayde Blessyd byrgyne his
Doughter was warnyd by an Angell that she shulde
goo to her fader and bydde hym agree to the other Kyn-
gys requeste and desyre / and that she shulde assent ther-
to / and so shulde she comforte and assure her fader and
peacelye and make glad the other parte / Nevertheless

the abbot askyd forgyues / and despyd that he myght haue agayne that Bodye / or a noder promysynge certeynlye that he wolde put it in a goodlye coffer which he coulde in no wyse opteyne.

De sancta Wilsilda virgine.

The great graundefader of seynt Wilsythe was founde in an Eagles nest by Alstryde kynge of westesaxons whiche Crystenyd hym / & callyd hym nestynge because he was takyn out of a nest whō he brought vp nobly / & made hym erle / He had Alsu withurbynge which had Alsu wilselme fader to seynt wilsythe which with his wyfe after they had dyuerse Chyldeerne lpyd chaste. xlii. yers / & then by monycon of an Aūgeill they knewe þe wyll of god / & had a doughter whō they callyd wilsythe / & comytted her to the nonnes at Wylton to byrynge vp / kynge edgare in proceſſe of tyme wolde haue maryed her / & when he coulde by no meanys haue her assent / ne yet haue her to come speke with hym and that he durste not take her out of the Church / he toke counceyll of her Aunte callyd wenslede / which beyng desyrous to haue her nefe exaltd / dysſymplyd her selfe to be syke / & so the Blessyd byrgyne came to wharwelle to byset her Aunte wher she founde her not syke but syttinge at dyner with the kynge in great Royalte / And anon the byrgyn was apparayled in goodlye apparell / and the kynge made her to sytte between chym and her Aunte promysynge her great Ryches / and to be Ladye of Bryptayne / which in her Harte she abhorred thoughte she sayd it not with her mouth / And dysſymplynge her selfe to be syke

CDe sancta wilhelma virgine.

wolde ete no mete alweyes thynkynge howe she myghte
escape / which the kynge perceyvd and appoyntyd cer-
teyne knyghtys to kepe her both within the house & with-
out / and after with her to maydens she went into a secre-
te house / and byd of her pomppous ornamentyes and by a
lytell hole an Angell beinge her guyde / she escapyd / and
lyke a poore woman came into a poore womans house in
wharwell / and all that nyghte she was sought by the kyn-
ges seruauntys & coude not be founde / & in the mornynge
she went to Wylton whither the kynge folowyd and at-
temptyd all that he coude to haue her speke with hym / &
coude not tyll it hapned hym to mete her in the cloyster
wherof he was veray gladde / and toke her by the sleue &
she anon pullyd away her arme / and þe clothe remainyd
styll in the kynges hande more easely seuerd then if it
had ben cut of / and so she went streyght to the hyghe Aul-
ter and commytted her virgynyte to our Lorde / and the
kynge astonnyd at the seuerynge of the sleue / and a sha-
mpyd of his presumpcyon thought that it shulde betoken /
that she the spouse of our Lorde shulde be cleerly seuerd
fro hym wherfore he went to her and bade her not feere for
he wolde no more lette her porpose but rather be a helper
of it / wherupon he gaue her the monasterie of Barkyn-
ge / and newly repayyd it / after of her owne patrymony
she made a noder at Hoxton whiche is lyke farre / that is
to saye nyghe aboute .xii. myles fro Wylton / Shaffesbu-
rye / Warram / and Hampton / And in euerye oon of them
the kynge gaue her a Churche / Whanne she was profes-
syd a whyghte Doue was seen descende vppon her Hed-
de / with the sygne of the Crosse she helpd a blynde Chyl-
de / And whan Seynt Ethelwolde came to her / the Wy-

mytires tolde her that she lackyd Dyrnke / Wherefore for
gladnes of suche a geeste she putte her truste in our Loꝝ
de and the Messellys mynysshed not / By meanys of the
clerkys of Barkynge / the Quene alstrude moder to kyn
ge Ethelrede put her out of Barkynge / and the Clerkys
hadde the rule / and when she wente fourthe of the gatys
she sayde to the Susters wepyng for her departynge
that the same daye / and i the same gate after .xx. yers she
shulde come agayne / and so she went to the Monasterye
of Hoxton where she encouragyd the susters as well pre
sent as absent by wordes / Examplis / and by Messyn
gers to the desyre of Heuenlye thynges / after the Quene
was punysshed as well by Deth of brute Beestys / as of
men / and at the laste she her selfe felle syke to whom Seynt
Alburghe apperyd in poore appareyll with a sykye cou
tenaunce / whiche she sayde was longe of her sepyng / she
shulde neuer be hoole tyll she broughte Seynt Wilshilde
agayne / And so she broughte her agayne the same Day
as she hadde prophced / after that she lyuyd .vii. yers
And was Abbesse of bothe Monasteryes of Barkynge /
and Hoxton / And she sayde she shulde dye on Seynt Ethel
woldes euyng / And so she dyed at London the .v. Ide of
Septembre / As she was in byrnyng to Barkynge
one that Seynt Wilshilde hadde reprouyd for his Syn
ne layde hande to the Beere / And fourthwith it was soo
heuy that it wolde in no wyse be remouyd / And whanne
he was Confessyd / and dyd Penance he came agayne
and helpyd to bere the Herse as other dydde / In her ora
toꝝe at Hoxton a woman receyuyd her Syghte / And
as she was admonysshyd she wente to Barkynge with

De sancto wlrice confessoze.

great dyffyculte in maner crepyng where the recepyvd
perfygth helthe. 

De sancto Wlrice confessoze.

Synt wlrice was borne in contane / that is. bill.
myle fro Bystolle / and beyng a pzeest he vlyd
bothe Huntynge / and Haukynge after he wente
to halefberge / that is. xxx. myle fro Oxforde / And there of
his owne deuocyon / he buryed hymselfe to our Lorde / &
so mortyfyed his flesshe with fastyngys / and bygyllys /
that scarcely the skyn myght hange to the Bonys / he ete
Breed made of otyes / and dranke no maner of Wyne / nor
any thyng that myght dystempze / But onlye on hygge
festys for reuerence of the feest / On bygyllys he wat-
chyed all nyghte / soles that sykenes lettyd hym / He slep-
te in no Bedde but lenynge his heed to a walle / and whe
he wakyd furth wyth he went to prayer / He weert þ here
nexte his skynne / and therupon an Haberioyne / On a ty-
me when the haberioyne was so longe he clippyd it with
cherys as if it hadde ben clothe / In the nyghtys he wolde
goo into a Vessell of Water / and saye the boole Psalter
wherby he mortyfyed the Temptacyons of his flesshe
whiche he suffered ryghte moche / He sawe Deuylls sytte
in Judgement where they condempnyd hym as one that
was in euery thyng agaynste them / And as they drew
hym aboute the Chyrche our Lady deliuered hym / On
a tyme he bette the Deuyll / & wolde not let hym goo tyll
he promysyd þ he wolde neuer come agayne / a wretchyd
man not beryng his pouerte pacientlye had doon to the
Deuyll homage / And aftr when he repentyd & was co-

mynge towarde seynt Wilryke by the way the Deuyll helde
 hym faste at a water syde & wolde nat suffer hym go / wher
 fore seynt Wilryke knowynge it by an Angell had a prest
 go thider and shewyd hym the place where it was / & that
 he shuld caste holy water and brynge the man to hym / and
 so it was done when he was brought to hym he toke hym
 by the ryght hande / & the deuyll helde hym by the lefte han-
 de and plucked at hym with all his myght / then seynt Wilry-
 ke caste holy water / and droue hym away with confuccion /
 After when þ man was confessyd and was penytent seynt
 Wilryke brought to hym the Sacrament / and asked hym
 whether he beleued and he sayd yz for he sawe the veray bo-
 dy and blode of our Lorde bytwixt his handes / then seynt
 Wilryke thanked our lord and prayd that it mought appe-
 re as it dyd byfore and so he was comuned. The deuyll had
 power of the body of seynt Wilryke in so moche þ he stroke
 hym wth byles & wormes so þ al his fless he putrefyed / & som-
 tyme he stroke hym with intollerable hete / & somtyme wth intol-
 lerable colde / whiche he alway ouercame wth pacyence two ty-
 mes his Lanterne went out & was sodenly lyghted agay-
 ne / when he had helyd a man þ had the deuyll in hym he had
 hym shewe it to no man / & in his slepe he was blamed that
 he wolde nat lette the werkes of god be knownen / also after
 he wolde shewe the mynion only to helygousmen / A prest
 called Osborne on a myght sawe in þ church a great lyght
 that made all the churchyarde bryght / and in the mornynge
 seynt Wilryke asked hym what he sawe / and when he had
 tolde hym he sayd it is well that thou seest it. It was our lor-
 de Ihesu that came to comfort me his seruant and I pray-
 ed that thou myght se it whiche scarcely I coulde opteyne /
 Moreover he shewyd hym what psalme he was then say-

De sancto Wilrico Confessore.

inge/and where he stode at that tyme/ Water with his blessing turned into wyne/ wherof a woman that was nyghe deed dranke and furthwith was hole / A lady with all her compayne that came to byspte seynt Wilricke with one lode were fully sacrat / and of the fragmentes a great company of people that came to haue his blessing were also refreshed as it is sayd aboue. xl. persones / A yonge mayde that was syke thought that in her siepe she went to seynt Wilricke & that he gaue her holy water in a cuppe to drynke wherewith she was hole / and whenn she wakyd she was hole in dede and she shewyd what maner a man he was and the very markes of the place where it was done / As he was at masse he was in doubt whether he put water into the Chaleys wherfoze he made his prayer with great deuocyon / & whenn his prayer was done / he sawe in the chaleys blode rodye as a Rose as of the lambe immaculate our lord Ihesu criste / whiche whenn he hadde receyued the hoste he receyued it as of a moste delicate grape / He dyd many miracles & sygnes wth holy brede and holy water / and dyuerse that brought hym presents and stall patte were punished He tolde kynge Henry the firste when he went ouer the see that he shulde dye there and so he dyd / another tyme he tolde the Erie Stephan that he shulde be kynge and so he was / He shewyd to a preeist called Osborne that on the saterdaye at nyght he shulde go to our lord as he had longe desyred / and so he dyed in the yere of our lord god a thousande a hondred and. lxxx. in the. x. kalendi of Marche.

De sancto Wilfrido Ep^o & confessor.

Seynt Wilfryne was borne in London / and by assent of his fader & moder he was made monke at Well.

mynster / and when he was made preeft he shyned in al vertue
 syghtrynge agaynst the enemye of mankynde with by-
 gyles and prayers / He ouerrame the coueytousnes of the
 worlde with desyre of heuynly thynges & with all dyligence
 wolde note the mocions of his body and spyrit / He was
 meke redy to helpe his bretherne and fulfylled with charyte
 encouragynge his bretherne to al vertue in the beste maner
 that he coude to wyth theym to our lord / After by helpe of
 seynt Dunstane kyng Edgar made hym Abbot of West-
 mynster / & then how dyligent he was for the helth of other
 and how he faught agaynst the enemye of the flocke of our
 lord whaterample he lefte by hynde hym of doctryne / and
 of good lyfe no man can tell / After kyng Ethelred sone to
 kyng Edgar by a hole assent of the clergie and people ma-
 de hym bysshop of Shyrborne / and all the Lent he wolde
 be in the Cloyster in fastyng / wepynges / and contempla-
 cyon eschewyng the clamore of the worlde / And after Ester
 he wolde go aboute his Diocise prechyng and techyng þ
 people / and by great reperacyon vpon the olde temple at
 Shyrborne / In the fyfth yere after he was made bysshop
 he fell syke and a specyall frende of his sent to hym to know
 how he dyd / and he sent hym worde agayne that he shulde
 make hym redy for on the morowe he shulde go with hym
 to the hyghe Courte to receyue his rewarde in heuyn / And
 whenne the messenger was gone he prayed the bretherne
 that they wolde carye both hym & his sayd frende to Shyr-
 borne / and then lyftrynge vpon his iwen to heuyn lyke seynt ste-
 phan he sayd I se heuyn open / and our lord standyng on
 the ryght hande of almyghty god / and as he sayd tho wor-
 des he yelded his spicite to the handes of our lord.

De sancto Wlstando Epō & confessoze.

Seynt Wlstando was borne in þe þrouynce of Warwyke And in the Monasterpe of Burghe he had his lernynge/ He sayd a longe Masse & was only content with the offrynges of the people / he was a clene virgyn & a man of great symplycite & thikenes / He neuer toke excesse of drynke & left etynge of flesche by this occasy on. On a tyme as he was goynge to a certeyne busynes & had appoynted to ete of a goose after masse / as he was at masse / he coulde in no wyse kepe his mynde fro þe goose þe was rostynge at þe fyre / & the sauoure therof was alwayes in his nose / Wherfore he made an othe þe he wolde neuer after ete mete of that kynde / after he was made monke at Wygorn where he had dyuerse offyces and at laste was made pryoz / He vled moche fastynges / vigylls / and prayers / & moste comonly he toke slepe in the Church with his boke vnder his hed / every sonday he vled to preche to þe people / Wherfore one reproued hym sayinge a monke shulde kepe his Cloyster / And in the nyght folowynge þe man in his slepe was brought byfore a Iugge / and was comaunded to be beten & so he was so sore that the markes apperyd vpon hym whenne he was awake / And seynt Wlstan herynge therof w his blessyng made hym hole agayne. Thre dayes in the weke he absteyned fro all mete keepynge also scylens / the other thre dayes he ete lekes and wortesoden and barley brede. Whenne he was chosen to be byllhop he wolde in no wyse assent to take it tyl a holy man blamed hym for his obstynacye / and then he toke it vpon hym / The kyng Wyllyan Conqueroure bycause seynt Wlstan coulde speke no frenche and that he thought he was but of small conynge wolde haue deposed hym / and whenne seynt Lamsfranke then Archebyllhoppe of Caunterburpe at a counseyll bad

Beate Williano Episcopi confessoris. Fo. C. rbi.

Synthe gnetis stalle and his syng he sayd he trusted
he was never worthy to haue the same / but he sayd saynt
Edward by authority of the 13. / and by holt assent as
well of the clergie as of the people sayd that burden in his
necke agaynst his wyll wherfor he sayd he wolde resigne
to hym wherupon he went to seynt Edwardes churche / a
there put his stalle upon the ston that lay upon seynt Ed-
wardes sayd he resigned to hym / and the ston receyued
stalle and helde it fast. And when the kynge and saynt Lam-
frank becom therof they came the bet / wherupon seynt La-
frank makinge his prayers attempted to haue pulled out
the stalle but it wolde not remoue / And when seynt Will-
iane toke it / it came lightly but wherfor seynt Lamfrank
he felldown to his feete and sayd hym metty sayng every
by his synners was accepted of almyghty god and with
great iustauice of the kynge and of seynt Lamfrank he
toke the byshopric agayne / He wolde haue all his secular
tes here made / And when he sent any of his seruantes in
any journey he wolde enioyne them to saye prayers bit-
tymes every daye as clerkes be bounden to do / and he that
were any of the synners haue a certeyn punishment / He had
every daye a masse and sayd hym selfe the masse. He had a
woman and also a man that had beuyles in theym and the
woman was called Anne and the man was called / Ale-
puc with the which seynt Williane washed in washen
with his blessing he had a floure / was a goodly beuolde
daughter of a lord / When he rode he wolde begyn
a nativite tyll he had done / and one was a boy to ge-
ue almes / In every of his stonnes he had a hous wherein he
wolde be synner tyll one warned hym / it was tyme to go to
surce or to go to dyner / When he was at Wygorn he wolde

De sancto Wilfrido Episcopo confessor

hinge thegh masse / & he sayd he wold as gladly resigne his
byshopricke as leue þe office / He wold be at collacion of þe
heathene / and when Confession was done and benedicti-
on given he wolde departe. There was a man that by no
Instance wold forgueth the deeth of his brother / wherefore
seint Wilfrid comyned þe layd man to hym where he was
and his body to fathen whereupon he was taken with a syn-
ner and was not hole tyll he had clerely forguyn the offen-
se. He was helped by Elfen that somtyme was seint Wilfrids
warres seruante to halowe a Church in a place where was
a tree that letted the light of the Church whiche the sayde
Elfen bycause he bled fourtyme to etc & playe better it wol-
de nat haue cutte downe wherefore seint Wilfrid accursed
it whereupon it wated drye / wherefore the lorde cutte it do-
ne sayinge there was no thyng more better thane Wilfrids
cure / and no thyng more mete then his blessing / In
the pere of our lordes thousande. In the first halend of
february he went to our lord / and a hundred pere after his
body was removed whiche with his powerfull blessing
was founde incorrupt / Amonge other miracles þe our
lord shewed for this blessed man / A woman that þe yeres
bowed downe to the ground was made hole / A child that
had his tunge cutte of restored / A true blind man had there
sight / A true boorded of deuylls deliuered / the deede men
peried to lyfe / A leprous clerke / on a tyme within the spe-
ce of the dayes by merites of seint Wilfrid. xxv. were he-
led of querele becaus of grunge thankyng bute almyghty
regod and to seint Wilfrid.

¶ The first halend of february he went to our lord / and a hundred pere after his
body was removed whiche with his powerfull blessing was founde incorrupt / Amonge
other miracles þe our lord shewed for this blessed man / A woman that þe yeres
bowed downe to the ground was made hole / A child that had his tunge cutte of
restored / A true blind man had there sight / A true boorded of deuylls deliuered /
the deede men peried to lyfe / A leprous clerke / on a tyme within the spece of the
dayes by merites of seint Wilfrid. xxv. were heled of querele becaus of grunge
thankyng bute almyghty regod and to seint Wilfrid.

De sancto Edwardo regis confessoris. 20. C. xliii.

De sancto Edwardo regis

confessoris. 20. C. xliii.

The life of this blessed kynge was founde in the
booke that is called Catholagus lancau / when
the great Legend was uppon frowdes and by-
cause it coude not be put in after the orde of the letters it is
lette last of all the sepntes / and in the kalender it shall kepe
the orde as other sepntes do after the letter / The ynter
rekyng of Englande when he was aboute the age of. xvi.
yeres beganne his reygne in the tyme of Duke the Empe-
roure at his birth saynt Dunstons Archebyschop of Can-
terbury had the hope of an Emperour fro Bruyn sayinge
peas beto Englande as longe as this childe shall reygne
and as longe as our Dunstons shall lyue / He raygned. xvi.
yeres & euery yere he founde peace in his domynion & gover-
ned the Realme in hygh peas & Justice he subdued the kyn-
ge of Scotlande / & the kynge of Wales to the nombre of. xvi.
and dyuers other he compellyd to com to his court & to be
perpetuall othe that they shuld be true to hym / What by
by polycye / and what with force he restrayned his people fro
great outragious dyscheyng and he was so terribile and
streight of punishment that there was noo prynt ther
in all the Countrey noo great holder of the people / He
bylde also the bestes in Englande that were renowned
and lyued by blode / and commaunded his people that
they shuld so distribute yere by yere into hym the
Dunstons shuld be whiche by dyd many yeres till he sayde
there were noo moe / Every yere after Ester he was to be
gynne togyther by the forestep / and he hym self was

serche the see to take wyrtys and robbers of the see / And
in wynter he wolde go aboute by every prouynce to put a-
way theuys and to serche the demeaner of great men that
they breke nat Justyce / On a sondaye he was dysposyd to
go on huntynge / and desyred seynt Dunstane to take of
masse tyll he came / And whenne the houre drew nere seynt
Dunstane put on his best myntes and leryd upon the sul-
ter and sodaynly fallynge a slepe he was lede into þeyn
where he hadde thyngeles synge by the cleson. x. tymes /
After he awakyd and taryed a while and was rapt agay-
ne and hadde thym synge with an hygh voyce. After this a
est / wherto was answered. Bede gratias. Thenne after his
clerke came to hym and tolde hym that the kyng was come
to whom he answered that he had hadde a halfe / and that he
nedyd nat any more to say a halfe for that hape / and when
the kyng asked hym why he wolde nat say a halfe he the-
wyd hym his dyscon / and by that occasion he pobytyed the
kyng þe he shuld neuer after go a huntynge on the sonday
which monyoun þe kyng toke benygne / and fro thenys depe
it all his lyfe / This blessed kyng in many thyngs maye be
resembled to the great kyng Dauid / for as kyng Dauid
was fyrste kyng of Iuda / and after was kyng of all the
Lande as well of Iuda as of Iherusalem / and helde it at
his beth peasybly / So this noble kyng was kyng of all
this Realme of Englande / and hadde the helemonarchie
therof peasybly / whiche hadde ben byfore tyme deuydyd in
to many kyngdomes / and was called the pacificus / And
as kyng Dauid was a myghty defender of his subgettes /
a subduer of rebells / and so was this blessed kyng as in
his lyfe / And also in Cramples wyll appere / and as kyng
Dauid moche encreased the seruyce of almyghty god /

And appoyntyd dyuers men thereto spayrynge many thyn-
ges to haue buyldyd the Temple to the honoure of god / so
this blessyd man made ⁊ repayred dyuerse Monasteryes
in this Realme / wherby the seruyce of god was moche en-
creacyd. Also when kynge Dauid had offendyd / and was
wherfore reprouyd by the Prophete Nathan anone he co-
fessyd his offence cryed mercy and dyd penaunce in lykeny-
se when this blessyd kynge had offendyd / and seynt Dun-
stane reprouyd hym therof anone ferynge the Jugement
of god he knowlegyd his offence / and dyd seven yeres pe-
naunce as in the lyfe of seynt Dunstane appereth in the lat-
ter ende of seynt Patrykes lyfe in the Legende it appereth
that many yeres after the departyng of this blessyd kynge
his body was founde vncorrupt / and that when the place
that was newly ordeyned for hym was to lytell / Don pre-
sumptuously attemptyd to make the body mete for the pla-
ce / wherupon incontynent the blode folowed so that all that
were there present fearyd greatly and therupon he was ho-
nourably leyde in a Shryne by the hyghe Altet / whiche he
had gpyen to the sayd Churche and anone he that so presu-
ptuously had offendyd sodenly fell do wone and cryed A
man that was madde / and also a blynde man at the tyme
of this blessyd kyng receyued helth / and he lyeth at Glaston
bury / Praye we then to thysse glorious seyntis that be in this
present Kalendre that by mercyes of thyr prayers we may
haue grace so to passe by thysse transitorye thynges that af-
ter this short lyfe we may come to the Everlastyng lyfe in
the kyngdome of heuen. Amen.

¶ Explicit.

Thus endyth the kalendre of the newe Legende of
Englande/ Emprynted to the honour of the glorious e
Seynts therein conteyned by Richardo Pynlon/ prynt
er to our Soueraygne lord King Henry the. viii.



There beginneth the hylte of seynt
 Birgette. folio. C. xx.



Seynt Birget was of the stok and lynage of the no-
 ble kynge of Gothis of the kyngdome of Swedea/
 his fathers name was Byrgerus and his mothers
 name was Sigtryd. On a tyme as he was a
 knyght was walkinge with his seruants by the Monastery
 of Schoone of the Nones of the sayd monastery by holde

ge hit beaute & apparell in maner despyled hit for the great
 pryde that he adynged to be in hit. And in þe nyght folowyn
 ge there appered vnto the sayd stonne a certeyne glorie of
 a meruaylous beaute / whiche as it had ben with an angre
 couēsaunce sayd vnto hit why hast thou baktyen my han-
 demayde adyngynge hit to be proude whiche is nat trewe /
 I shall make a doughter to come of hit ygeny with whom
 I shall do great dedys in the worlde and I shall gyue hit so
 great grace that all people shall meruayle / After whā seynt
 Birget was in hir moders wombe / it happenyd hit moder
 for dyuerse causes to take the see / where hit shipp with mo-
 che people were dysmayned with a sodeyn tempest / and she
 was brought saue to the lande. And in the nyght folowyn
 a persone appered vnto hit with shynynge apparell / And
 sayd thou art sayd for the childe that thou haste in thy bo-
 dy now / The it / therfore with the charyte of god / for it is gy-
 uen to the of the clere all goodnes of almyghty god. And
 after wherme that blessyd childe was newly borne a preest /
 whiche was curate of a Churche therby and was after Bys-
 shop of Aboens a man of good / and blessyd lypynge as he
 was in his prayers sawe a bryght shynynge clowde and in
 the clowde a byrgyne haupnge a boke in hir hande / and a
 voyce sayde vnto hym Byrgerus hathe a doughter borne /
 whose meruaylous voyce shalbe harde thorough all þe worl-
 de / whiche shalbe a voyce of gladnes and helth in the taber-
 nacles of righteouse men / fro the tyme of the birth of this
 blessyd childe vnto the ende of thre peres she was in maner
 as though she had hadde no tonge and as she shuld neuer
 haue spoken / but sodaynly agaynst the comon course of chil-
 dren nat stuttyngelyke the maner of other children that be-
 gynne to speke / she speke complete and full wordes of such

thynges as she harde / and sawe in hit tene yere youth she was
 neuer ydell fro doyng some good werkis / And when she
 was of the age of seven yeres she sawe hygh unto hit bed an
 Altar and upon the altar she sawe our Lady (smyng in
 bryght clothyng hauryng in hit hande a precious crowne
 whiche sayd unto hit Birget / wilt thou nat haue this crow-
 ne and she with mylde countenance assentynge to our Lady
 put it upon hit hedde / wherby she felte in maner as though
 a cerkyll of a crowne had gyrded hit faste aboute the hedde
 and furthwith the byspon banysshed a maye / whiche she ne-
 ver after coulde forgette. In the .x. yere of hit age / wherme
 she on a tyme had harde in a Sermon of the passyon of our
 lord the same nyght our lord appered unto hit lyke as he
 hadde ben the same houre newly Crucifyed / and sayd un-
 to hyr lo Birget howe I am woundyd / and she thankyd
 ge that it hadde ben newly done sayde / O lorden ho hath
 done thus to the / & our lord answered & sayd they that do
 contempne me / and forgette my charyte they do assis to me
 And fro that daye ever after she hadde such affectyon to
 the passyon of our Lord that she sylidome refrayned hit
 from weppynge wherme she remembered it scrupynge our lord
 as the Appostell techyth with mekenes and terys. And
 aboute the .xii. yere of hit age hit Aunt wente on a nyght
 unto the bedde of the holy virgyn Seynt Birgette / whe-
 re she founde Seynt Birget out of hit bedde knelyng all
 nakyd and she somewhat suspectynge the lychtnesse of the
 byrgyn commaundyd a rod to be brought unto hit / and as
 soone as she layde it upon the backe of the byrgyn to haue
 betyn hit therewith / the rod brake all in small peeces / wherupon
 hyr Aunt merueyllyng greatly sayd unto hit Birget / what
 hast thou done hath nat some women taught the some fals

The lyfe of seynt Birgette.

prayers/ and she wepyng and wepyd and sayd no Lady but
I rose out of my bed to laude and prayse hym that is ever
wont to helpe me to whom the lady sayd. who is that/ The
virgyn sayd our lord Crucifyed that I sawe of late. And
from that daye furth hir moder in laue honoured hir and
louyd hir more feruently then she was wont to do. As seynt
Byrget was playinge with Maydens of lyke age to hyr/
The deuyl appered vnto hir haupnge a hond/ eth handes
and fete mooste forle & lothsome to beholde/ of which syght
she beynge merueylously a ferde went streyght and comyt
ted hir to the Crucifyr wher the deuyl esloned apperyd &
sayd I haue no power to do any thyng to the/ but the cru-
cifyr suffer me to do it/ and therupon he banyshted awaye.
And so our lord deliuered hir from that daunger/ & when
she was. xiii. yeres of age though she entended by great fer-
uent desyre to haue lyued all hir lyfe in virginite/ neuerthe-
lesse as well by the puruauce of almyghty god/ as by the
counceyll of hyr fader she was maryed to a noble yonge
knyght called Wilpho de Wilphasume pryncce of Aecyce of
the age of. xiiii. yeres otherwyle called Wilpho Gudmar-
son/ whiche also was a virgyn/ And by the space of. ii. yeres
after they were maryed they lyued togyder clene & pyne.
And after with deuoute prayers made to almyghty god/ &
in the acte of matrimony he wolde kepe theym without of-
fence/ and that it wolde please hym to sende theym yssue to
his pleasur they had. viii. Childrene/ that is to say. iii. sones
& .iiii. daughters. The names of y sones were these Cha-
les/ Birgerus/ Benedictus/ and Gudmarus. And the na-
mes of the .iiii. daughters be thysse Herita/ Katerina/ Inge-
burgys/ and Cecilia/ Charles the eldest sone of seynt Byr-
get was a noble knyght and went with his moder in pylgry

mage towarde Iherusalem redy to haue ieoparde his lyfe
for the recoueryng of the holy lande / and as he was goyn-
ge at napuls he dyed the .xii. day of Marche and in the day
of the Ascencion of our lord next folowynge his soule went
to heuyn as it was shewyd to seynt Birgette by reuelacion
as in the .vii. boke of hir reuelacions the .xiii. and .xiiii. chap-
ter appereth / And this noble knyght hadde a sone also that
was called Charles / whiche after he had atteyned great co-
nyng in Wyppynge he left studye & the purpose that he had
begon in and toke a wyfe / And on a tyme as he after þe deth
of seynt Birget was prayinge at hir tumbel she appered vn-
to hym holdynge as it had ben an Horologe of glasse in hir
hande and sayd Charles seest thou howe nyghe this glasse
hath vemie his course / and he sayd ye lady I se it well & she
sayd ayene so nyghe is the tyme of thy lyfe / and there is no
more abydynge for the but as thou seest / But if thou had-
dest ben obedyent to god thou shuldest haue lyued lenger
then any other in my progenye / and thou shuldest haue ben
Byshop of Apytopens and a notable pyler in the churche
of god / Then he prayed hir that she wolde praye for hym &
sayd he wolde gladly amende in all that he myght / And she
sayd nay sone nay herly iugement is gyuen and the tyme
is paste / and anon after he fell seke and therupon takynge
all the sacraments of the churche he dyed and is buryed in þe
Monasterye of Watzstenes whiche seynt Birget in hir lyf
founded and endowed it suffyciently for .lx. nonnes & .xxv.
bretherne Wyggerus the secunde sone of seynt Birget went
with his moder to Iherlm / and there he was made knyght
and came with hir agayne to Rome / And when seynt Bir-
get was deed he and his suster Katherine cūuered the reli-
kes & the bones of seynt Birget their moder to þe sayd Ho-

The lyfe of seynt Birgette.

nastery of Watzstenes in Swethyn. And after many great labours and expensys done by the sayd Byrgetus by the commaundement of our lord aboute the sayd Monasterpe of Watzstenes & for his moder the sayd Byrgetus chaunged this lyfe & as it is mekely to bylue toke the blessyng of god with his seyntys in heuyn for the generacion of ryghtwylme shalbe blessyd. Benedict the thirde sone of seynt Birgette was longe seke in the monastery of Albastra / wherfore seynt Birget wept tenderly & prayed deuoutly for hym thynkyng it had ben for the synnes of his fader & moder / Then the deuyl appered vnto hir and sayd woman what menest thou with thy great wepyng so to feble thy syght all thy labour is in vayne trowest thou that thy terys can ascende in to heuyn. And anone our lord cryste Ihesu was there present and sayd the synnes of this childe is nat of the sterres no: for his synnes / ne yet for the synnes of his fader & moder / but it is of þe condicion of his nature / & for his moztewardel heuyn / & where befozetyme he hath be called Benedict he shalbe from hensforth called þe sone of wepyng & of prayers & I shall shortly make an ende of his necessitye / & the .v. day after there was herde betwix the bed where the childe laye & the walle as it had ben þe most swete songe of byrdes / and then the soule of the childe went from the body. Katheryne the seconde doughter of seynt Birget was maryed / & neuer thelesse she wth hir husbande lyued in pure virginite / & after the deth of hir husbande she was alwayes wth hir moder seint Birget / & lyued in the estate of wydowhod al hir lyfe. This blessyd birgyne Katheryne bycause she was feruent in deuocion & excellent in grauite of maners & fayre of body & lyued a blessyd lyfe to gyue other example of good lyuyng þe moste honest woman of Rome loued to be in hir company. And when she was on a tyme desyred by þe moste noble ma

trones of the Cytie of Rome to walke with them for recrea-
cyon without the walles of the Cytie as they walked here &
there amonge many clusters of grapes. They despyed þ the
sayd blessyd virgyne Katheryn bycause she was of an Eli-
gant stature wolde gather them of the sayd grapes / & as she
stretched bp hir armes to þ grapes it semyd as though she
hermes had ben apperelled wth hyning cloth of golde where
in dede for very volūtary pouerte þ she had chosyn she had
broken patchyd sleuys. & all þ matrons meruayled þ so me-
ke a creature & deuoute pson wolde meet so þcious apperell
as it appered to them þ she dyd nat / knowyng þ it was the
myster & myracle of god þ they sawe. The ryuer of tyber
rose wth so great power of wat þ it went ouer þ bridge of La-
teranēce & þ monastery of seynt James with many byldyn-
ges therabout. Wherefore the Cytezens of Rome dredyn-
ge þ destruction of the cyte went vnto þ house of þ sayd blef-
syd virgyn Katheryn praying hir þ she wolde go with them
to the Ryuer to pray to our lord for þ cyte / & she of mekenes
reputyng hir self therto vnworthy despyed respyte. & whē þ
cytezens lawe þ by prayers they pfyted nat som what with
dyolence / neuerthelesse reuerently they ledde hir out of hir
house vnto the water syde. And loo a meruaylous thyng þ
olde myracle was reupued for lyke as in the tyme of Josue
the water of flemc Jordane was stopped ayenst þ natural
course so at the entryng of the holy virgyn Katherin into þ
water of Tyber suchē dūe yssued out of hir by þ power of
almighty god þ it restreyned þ strength of þ water so þ it
cōpellyd þ streame wth a great wyfnes to go into þ olde cour-
se wherof all men ioyed laudyng the great power of o' lord
shewyd i this blessyd virgyn seynt Katheryn. Augeburg the
iii. dought of seint birget / in hir youth was made a nōne in the

The lyfe of seynt Birgette.

Monastery of Byfabyrga / where in shorte tyme after she
yelded hir soule to almyghty god / And whenne hir moder
knewe that she was deed with great Joye she sayd O lord
Ihesu criste blessyd be thou that thou haste called hir to the
o: the worlde had bewrappyd hir with synne / and anone af
ter seynt Birget was in hir oratory she fell vpon such great
weppynge and sobbynge that all that were nygh to hir hat
de and sayd loo howe she wepyth fo: the deth of hir dought
ter. Then our lord appetyd to hir & sayd woman why we
pyst thou though I knowe all thynges / yet by thy wordes
I wyll knowe / to whom she sayd O lord I wepe nat fo: y
my doughter is deed / but I am glad therof fo: if she hadde
lyued lenger she shuld haue had before y a gretter accompt
but I wepe fo: this cause that I haue nat enformed hir af
ter thy comaundement & bycause I haue gyuen hir exam
ples of pryde. And I haue neglygently corrected hir when
she hath offendyd / To whom our lord answered and sayd
euery moder that wepyth bycause hir doughter hath offen
dyd god and enformyth hir after hir beste conscience she is
a very moder of charite and moder of terys and hir dought
ter is the doughter of god / fo: the moder. But that moder y
Joyeth of that / that hir doughter can behaue hir after the
worlde nat carynge of hir lyuynge so that she may be exal
tyd and honoured in the worlde she is no very moder / but a
stepmoder / therfore fo: thy charyte and good wyll thy dought
er by the nyghest waye shall goo vnto the kyngdome of
heuy n / and at the Sepulture of the sayd glorious birgyne
Iugeburgt be done many great myzacles. Cecily y fourth
doughter of seynt Birget was the laste childe that euer she
had and she is to be had in great honour mooste specially fo:
the synguler grace gyuen vnto hir by our blessyd lady befo

ee she was borne / for when hir moder at hir byrthe was in
great parrell & in despayre of hir lyfe our blessyd lady was
seen in whyte clothynge of sylke goynge to hir / and as she
stode byfore the bed she touched seynt Birget in dyuers p
tyes of hir body so that all the women there beyng present
greatly meruayled therof nat knowynge any thyng who
it was / And as soone as our lady was gone out of the house
seynt Birget was deliuered without despyulte / and short-
ly after our lady sayd to seynt Birget when thou was i ieo-
pardy at thy deliuerance I came vnto the and helpyd the.
Therefore thou art brynnde if thou loue me nat / wherefore
labour þ thy children may also be my children / After this Bir-
get induced hir husbände to lyfe in contynens many yeres.
And also they both went on pylgremage to seynt James in
Gales with great deuocyon & after came agayne into their
Countrie at Sweria / and by comen assententendyd bothe
to haue entred into Relygyon and in that purpose the sayd
Alpho hir husbände dyed the .xii. daye of february / the ye-
re of our lord god a Thousande. CCC. and .xliiii. and is bu-
ryed in the monastery of Alastra / After his deth seynt Bir-
get put all hir wyll to the wyll of god / and thought she wol-
de for the loue of god forsake all þ worldly pleasure / and de-
termyned hir selfe with the assystaunce and grace of our loz-
de to lyue in chaste wydowed all hir lyfe / and contynuelly
made hir prayer to almyghty god to knowe by what way
the myght beste please hym / And after she gaue all hir lan-
des and goodes to hir children and to pore men so that she
myght in pouerte folowe our lozde and reseruyd to hirselfe
only that that wolde symply and mekely serue hir for me-
te drynke and clothynge / and that to lyue in symple array /
After by the comaundement of almyghty god folowynge

The lyfe of seynt Birgette.

the example of Abraham she left his owne countrey and his carnall frendes & went in pylgremage to Rome / the yere of our lord god. M. CCC. xlii. & the. xlii. yere of hir age ther to abyde in the lyfe of penaunce & to bysyt þe lyghts of seynt Peter and Paule & the relykes of other seyntis tyl she had of our lord other comaundement haupyng euer with hir. ii. olde faders spirituall wherof one was a monke called Peter whiche was prior of Albaltra of the ordre of Cisteux a pure virgyn & was a man of great comynge & of vertuous lyf / and the other was a preest of Swecia / whiche also was a virgyn & a man of holy lyfe / & he by the comaundement of almyghty god taught hir & hir doughter Katheryn gramet to whiche faders spirituall of hir lyfe she obeyed in all vertue as meke ly as a very meke monke is wont to obey his plate in some the þe she came into so ppyte humylyte obedyens & mortyfyng of hir owne wyll þe when she went to psons and holy places amonge the recourse of the people euer accompanyed with þe sayd preest hir fader spirituall she durste nat lyft by hir iyen fro the grounde tyl she had leue of the the sayd fader spirituall. And after the deth of hir husbände in the honour of the Trinite she weere nere next hir bare skyn a corde of hempe with many knottes harde bouiden to hir & in lyke wyse about euery of hir legges vnder hir knees. And she neuer vled any linnen cloth though it weere in tyme of syknes but oonly vpon hir hed & next hir skyn she weere euer rough & sharpe wolen cloth / & hir outwarde apparell was nat after the condicion of hir pson / but moch meke & abiecte / & she nat oonly kepe þe fastyngs & bigylles þe holy churche comaundeth but she supadded therto many other in so moche þe beyonde the comaundement of the churche she fasted. iiii. tymes in the weke as well in hir husbādes lyfe as after. And

after hir husband's deeth vnto a lytel byfore hir blessyd passa-
ge out of this world after fastyngs / prayers / & other dyuyn
labours most comely she refresshed hir self wth right short sle-
pe in hir clothes y^e she was wont to weete lyngge vpon a car-
pet wthout federbed / matres / strawe or any other thing / & eue-
ry fryday in remembraunce of y^e glayous passion of our say-
our criste Ihesus he absteyned in brede & water oonly bys-
de lyke abstinence y^e she toke many other dayes in y^e honour
of dyuerse other seyntes / & wheder she fasted or other wyse to
ke hir sustynauces she rose euer wth most great sobernes nat-
fully faciate / & in y^e same frydayes she toke wax candellys &
made brennyng droppes fall vpon hir bare flesshe so y^e y^e bren-
nyng markes of them cōtynuely remayned / & gencian whi-
che is a moch bytter erbe she helde cōtynually in hir mouth.
And when she was at Rome nat dreyng the bigour of the
colde nor the impedymēt of the great hete rayne or foulness
of the waye / ne yet the sharpnes of the snowe or hayle and
thoughe she myght haue ryden / neuerthelesse vpon y^e stren-
gthe of hir lene bodye she wente euery daye the Statyons
ordeyned by the churche. And also visyted many other seyn-
tes / She vled so many longe knehyngs that her knees we-
re woren harde as it had be of a Camel / She was of so gre-
te & meruaylous mekenes y^e oft tymes she sat vnkowen wth
poze pylgrymes at y^e monastery of seynt Laurence in pan-
sperna in y^e cyte of Rome which is of y^e orde of seynt Clare
& there she toke almes wth them / Oft tymes with hir owne hā-
des for goddes sake she repayred y^e clothes of poze men / &
euery day in hir husbandes lyf she fedde. xii. poze men in hir
house seruyd & mynystred to them hir selfe suche as they ne-
ded / Of hir owne substaunce she repayred in hir countre ma-
ny desolate hospytallies & as a busy administratrice mercy-
ful & pytuous she blytred y^e neddyr syke mē y^e were ther & hāde

The lyfe of seynt Birgette.

led and was hyd they: sores without hoze: o: lothsonnes.
And she was of so meruaylouse great pacyence þ þ sykenes
that she had hir self & wronges that were done vnto hir and
the deth of hir husbände & of hir sone Charles with all other
aduersityties she suffred moost pacyently without murmur
o: gruttyng and in all thyng: with hygh mekenes she blef
syd our lozde beyng so: suche troubles the more constaunte
in the fayth the more redy in hope and the more brennyng
in Charyte & hyghly she loued Justyce & equitye. The moci
ons of the flesshe & bayneglozy w a busy cure & great truste
in our lozde she despyled and ouercame. She was of suche
hygh wysedome & discrecion that fro hir yowth vnto his la-
ste houre al moche as fraynes myght suffre she neuer sayd
good to be euyl: no: euyl to be good. And euery fryday in
hir husbändes lyf she was confessyd: and after his deth she
was euery day confessyd. Euery sonday she & hir daughter
Katheryne: whiche lyued with hir all hir lyfe in penaunce &
chaste wydowhed with great deuociõ and humylyte recey-
ued the holy body of our lord euer lyuyng in secrete penaũ-
ce: whiche they dyd nat to the apparaunte syght of the worl-
de: but secretly to almyghty god in symplenes of herte and
clenes of spyzt. On a tyme when the kyng of Swecia wol-
de haue charged his comons w a great exaacion þ he myght
therw haue payed a great sũme of money: wherin he was
in detted: seynt Birget for great compassyon that she had
to the people sayd to the kyng. O sy: do nat so butt take my
two sones & lay them in plegge to yo: & redy toours tyl ye may
pay your money & do nat offende god & yo: subiētts. There
was a knyght þ alway studyed to fynde newe inuencyons
amonge the people: whiche by his word: & euyl examples
brought many to dampnacion: this knyght had great enuy

to seynt Birget / and because he durste nat hym self speke
 wylle to hir he styed another that shuld sayne hym self don
 ben / & then he to speke unto hir shamefull and contumelious
 wordes to brynge hir out of pacyence / whiche cursed man
 as seynt Birget was littyng at the table with many hono
 rable psones sayd in the beryng of theym all. O lady thou
 slepest to lye tell / and thou wakest to moch it were expedient
 for the to drynke well and to slepe more hath the god thyngest
 thou forsaken rich gouds psons / and speke with proude
 people of the world / It is a vayne thyng to geue any fayth
 to thy wordes / and as he was so spekyng they that stode by
 wolde haue put hym away with violence to his rebuke and
 shame / And seynt Birget prophetyed theym and sayd suf
 fre hym to speke almyghty god hath sent hym hyther for /
 that in all my lyfe haue sought myn owne prayse why shuld
 I nat here my rightwysnes. This man sayth to me þt trouth
 And when the knyght herde of the great pacyence of seynt
 Birget he toke great repentance and came to Rome and
 asked forgiveness of seynt Birget / & there he made a good
 and a laudable ende. The sayd blessyd woman seynt Bir
 get was so adourned & fulfilled with all vertues that our
 lord receyued hir to be his spouse and bysped hir many ty
 mes with merueylous consolacions and dyuine graces / &
 she shewd hir many heavenly reuelacions saynge unto hir / I
 haue chosen the to my spouse that I maye be to the my
 secret / for it pleaseth me so to do. And another tyme he sayd
 to hir I take the to my spouse and to my proper dehyte suche
 as it is my pleasure to haue with a chaste soule / In whiche
 reuelacions be contayned the hyghe secreete myfetyres of þ
 moste gloriouse Trinite of the Incarnacion natyurelyse
 and passyon of our Sauour crist Ihesu with the playne

and trewe Doctryne to knowe vertue and to folowe it and
to eschewe byces he wyng the rewarde of vertue / and the
great intollerable payne and dampnacion that shall fall to
synners that dye in deedly synne / for wyng also all men to
do condigne penance for the synnes that they haue ben syn-
ners of / to eschewe the great and dredefull paynes of purga-
tory ordeyned for they: purgacion by the strenght equyte
of Justyce whiche terribil paynes our Sauour the lord
by certen tymes to his sayde spouse seynt Birget to the intent
she shuld shewe them ouer y people / whiche reuelacioun seynt
Birget wrote in hir owne naturall tonge / and the sayd pap-
our of Alabastra hir fader espueil by the comandement of
almighty god translated the same into Latyn / and deuised
the same into .iiii. booke by wyche a especiall reuelacion that she
had of the praynges and excellencye of our blessed Lady
whiche he appoynted for the Legend of the sufferyng / and by
wyche many other reuelacions that she hadde for the Rule
and foundacion of hir sayd Monasterie of Watsstene / a
four goodly chappitours for prayere / with certen reuelaci-
ons called the extraygants. And notwithstandinge the
great and singuler graces that she hadde as well in the sayd
reuelacions as otherwyle she was nat / thefore any thyng
geeraited but daily with many teys humbled hir selfe the
more thefore / and wolde gladly haue byde and kept close
the especyall gyfte / y she had of our lord in the sayd reuelaci-
ons / but that our lord comanded hir oft tymes to wyte
to speke them boldly to the Pope to the Emperour kyngs
prynces and other people / that by the reason of theym they
myght the soner be conuerted fro they: synnes. And when
she was in prayere & contemplacion she was ofte tymes seen
by many deuout psones eleuate & lyfte vp fro the grounde

the hyght of a man & there aboute an Angell appered be-
 fore her & sayd: and amonge many other thynges that he
 shewyd hir of the excellencye of our blessed Lady & how she
 was the mayntre of the poore & the comforter of the
 martyrs the teacher of Confessours & clearyng glasse of
 virgynes the helper of wyddowes & gyfte of holme in my-
 zions to them & hynd in matrimonye & a great strength to
 all them & hynd in þe fayth of holy church: & laste he sayd þe
 blessed lady shewyd & declared to chappellains many thynges
 of hir soue þe they knew nat by fore: & þe encourage
 many: & gladly to suffer tribulaciō for þe name of crist wyl
 the for they sawe many yett suffred great tribulaciō & dyen
 gether to þe byrself & yett by fore þe both of hir soue &
 byrself suffred trouble in hir herte w great paciens. & he
 taughte to confessours þe very true lesōs of helth: & they by his
 doctrine & example gedyly lemyd to saye þe thynges of þe day
 & of þe nyght wyl to þe laude & glory of almyghty god: & to
 use good discrecion in takyng of the slepe of thei mete & in
 laboure of thei bodies: & of hir most delyous byr gynges le-
 ned to rule them self honestly: & strongly to kepe thei byr
 gynall clemmes unto þe both to fle moche speche & al banys
 to discusse in a dyligent pmedytacion al thei wek: & they
 had to do & to examyne them strenghtly in a espūell balānce
 To wyddowes he sayd to thei comfort: & though by mo-
 chey charyte it had moche pleased hir & hir soue had had no
 more wyl to beue dyen in his maner then in his godhede
 neuer theles he help confermed hir wyl to þe wyl of god shew
 spūg rather to þe fulfillyng of þe wyl of god mekely to suffer
 ne al tribulaciō then for hir pleiure any thyng to do a peny þe
 wyl of god: & to suche maner of speche she made wyddowes
 pacient in thei tribulaciōs & cōstānt in al tēptaciōs of þe body

Chapre of seynt Birgette

So: cover she couerys them that lyued in matrimony
that so the body a soule in purgatory charyte nat sayned they
shuld lyue togyder and that to y^e honour of almyghty god
they shuld kepe our hole myght sayinge to theym of hir selfe
how she had gyven all hir sayth and hole intent closely to al
myghty god / and that for his loue she neuer withshode his
wyll in any thyng / Altho that was husbande to seynt Bir
get on a tyme after his deeth apperyd vnto hir / and sayd for
a tyme I felte the great Justyce of our lord in purgatory /
nowe but mercy somewhat draweth nere vnto me as y^e shall
knowe that in my lyfetyng mayes I excused: of the which
when I was seke I toke nat suffycent repentance. The
firste was that I toke to great delite & pleasure in the wan
dones of the child that thou knowest of. The secunde is that
of my nedygece I dyd nat restore a thyng afores my deeth
for certeyn goodes that I bought of hir / therfore that thou
shalt proue that I say truely to more wele she shall come to the
and then gyue to hir what so ever she asketh for she myll as
ke nothyng but that y^e is right. The thirde is y^e of y^e light
nes of my mynde I promysed a man to take his parte in all
his difficultyes by reason wherof he was so bolde that he at
tempted many thynges against the kyng and the lorde. The
fourth is that in intynys and in vanities of the worlde I oc
cupied thy selfe more for the syght of the worlde then for any
prophet. The fyft is that in the exchyng of a certeyn man I
was ouer moche rygorouse against hym / for though he we
re worthy to haue that iugement yet I was lesse mercyfull
to hym then I shuld haue ben / then seynt Birget sayde vnto
to hym. O blessed soule what thyng hath profited the to
thy helth / or what thyng may profite the nowe to thy deli
uerance / and he answered. Ser thyng I haue profited me.

The fyrste is my confessyon that I made every frydaye when I myght haue tyme haupnge full purpose to amende. The secōde is that when I sate in Iugement I iuged not for the loue of money / or for fauoure / But all my Iugementys I examynyd dyligently redy to correcte where I had erred & to withdraue where I had done that I shulde not haue doon. The thyrde is that I obeyed vnto my ghosly fader which couceyld me that I shulde not perourne the acte of matrimony after I knewe that the chyld was quicke. The fourthe is that when I was lodgyd in any place I toke hede as nyghe as I coude / that by my selfe / or my Seruauntys I were not vnkynde to poore men nor that I was not chargefull to theym puttyng all my stody to se that I cam not into any det / but that I prouydyd howe it shulde be payde. The fyfte is pabstynence that I toke in the waye to seynt James for I ordeynyd soo that I dranke not betwyrte meys and for that abstynēce is pardonyd to me the longe syttinge that I had at my table / my loquacyte / and excelle / & nowe I am sure of my helthe though I be vncerteyne of the owre. The syxte is that I comytted my Iugementys to them that I thought were ryghtwysse & that wolde pay my dettyes / and bycause I doubtyd to be in det whyle I was on lyfe I resygned to the kynge his prouyncys that my soule shulde not suffre the Iugement of god. Therfore now in al moche as it is graunted to me by almyghty god that I shall aske helpe and praye the that by a boole yere thou make contynuelly to be longe for me / and for all that our Lord wolde haue to be prayed for / mayys of our Lady / of Angellys / and of all seyntyss / and also of pacyon of our saupour crist Ihesu for I truste I shalbe

The lyfe of seynt Byrgette

Shortly delyueryd & specyally be dyligent aboute poore men to dystribute to them suche necessaries / Hoys / and other thynges wherin in my lyfe I had ouer moche delyte / And also if thoue maye / doo not forgete to gyue some chalices for the sacryfyce of god / for verily they profyte moche to þe helthe of the soule / & thyn vnmoouable goodes leue to oure Chylderne for I dyd neuer euill purchase any thyng / or euill holde any thyng / ne wolde not haue doon if I myght / And this blessyd woman seynt Byrgette luyd after she went out of hyr owne countrey .xxviii. yere by all which tyme she neuer wēt to any place but by the especyall commaundement of our Lorde by whos commaundement she went to Iherusalem and there dyligentlye with great deuocyon bysytte all þe placys where our blessyd Lady was saluted by the Angell Gabryell / and where our Lorde was bozne / baptysed / conuersaunte / or dyd any myracle / & where he was Ihudyd / Crucifyed and buryed / and where he assended into heuyn / & also at dyuerse other tymes she bysytte many Seyntys in hyr owne countrey / and in other countreys therto adioynnyng in Fraunce / Italye / Spayne / Napuls / & many other placys / & after hyr sayd holy pylgrymagys she luyd the resydue of hir lyfe in þe cty of Rome fyue dayes before þe seynt Byrgette shulde passe out of this transitorye lyfe our Lorde apperyd vnto hyr before an Altar that was in hyr Chaumber / and with a mery countenance sayde vnto hyr I haue not bysytte the in this tyme with consolacions for it was the tyme of thy probacyon / Therefore now thou arte prouyd procede and make the redy for the tyme is come þat I promysyd þe shalbe fulfilled þis is to saye þe before myn Altar thou shalt be clothed & so

secrete a Nunne / & from henceforth thou shalt not onely
be reputyd to be my spouse / but also thou shalt be repu
tyd to be moder in watstenys neuertheless knowe it for a
trouth thou shalt leue thy Body here in Rome vnto the
tyme it shall come into the place ordeynyed for it / & knowe
thou for certeyne that men shall come when it shall please
me that with all swetnes and Joye shall receyue the wo
rds of the Heuently reuelacions that I haue shewyd to
the and all thynges that I haue sayde to the shall be fulfyl
lyd / And though my grace be withdrauen fro many for
theyr unkyndenes / Neuertheless other shall come that
shall ryse in theyr place whiche shall opteyne my Grace /
And in the mornynge of the fyfte Daye nowe nexte folo
wynge after thou hast receyuyd the Sacraments of the
Chyrche calle to the severallye the persones that I haue
nampyd to the nowe and telle theym what they shall doo
and then in theyr Handys thou shalt come into my ioye
euerlastynge / and thy Bodye shall be carryed to watsten
nes / And on the sayde fyfte Daye she callyd to hyr all hyr
housholde and shewyd theym what they shulde doo and
at the laste she gaue a great monycyon to hyr son Byrge
rus / and to hyr doughter Katheryne chargynge theym
that aboue all thynges they shulde perseuer in the drede
of god / and in the Loue of theyr neyghbourys / & in good
Warkys / and therupon she made hyr Confessyon with
great dyligens and Deuocyon / and receyuyng the bles
syd Bodye of oure Lorde was a nophyd / And as a Mas
se was sayde afore hyr and she had honouryd the blesyd
Bodye of oure Lorde she lyfte hyr eyen to Heuyn /
and sayde. In manus tuas domine commendo spiritum

The lyfe of seynt Byrgette.

meum/ whiche is to seye **L**orde into thy handys **I** comyt
my spirite/ And with the wordys she yeldyd her soule to
our **L**orde the. xxiij. daye of **J**ulij/ the yere of oure **L**orde
god a thousande thre hundred. lxiiij. and the yere of hyr
age. lxx. And anon a great fame went thurgh all the **C**y-
tye of rome of the deth of this glourious woman/ and the
people came with great deuocyon to se the holy body/ glo-
ryfyng/ and laudynge almyghty god/ and in suche gre-
te recourte of the people the Body was carped to the mo-
nastery of seynt **L**aurence as it was shewyd by hyr selfe
that it shuld be & for the great pyle of the people it coude
not conueniently be buryed vnto the seconde daye / and
before she was buryed a woman callyd **A**gnes de coteill a
dwellynge in the **C**ytye of **R**ome / whiche fro hyr byrthe
had a great grosse throte moche foule & dyfformyd came
with other to the Bodye of seynt **B**yrgette/ and with hyr
owne gyrdell she touchyd þe hande of this glourious wo-
man seynt **B**yrgette with great deuocyon and bounde þe
same gyrdell a bowte her necke and anon after her throte
swagyd by þe myracle of almyghty god was brought in
to the due shappe & conformyte/ Also there was a **M**on-
ne of the sayd monastery of seynt **L**aurence/ which for fe-
blenes/ and great syknes that she had in her stomake by
the space of. ii. yers kepte hyr bedde well nere all that ty-
me/ and she was moch famylper/ with seynt **B**yrgette in
hyr lyfe/ this **M**onne with great peyn rose fro hyr bedde
and with helpe came to the **B**eer & lay by it all the nyght
and cellyd not to praye/ almyghty god that by the mery-
tyes and **P**rayers of his glourious spouse seynt **B**yrgette
whose Body was there present that she myghte haue som
moche ease of hyr sayde longe syknes þe she myght with

hyr Suffers be at deuyne scrupce/ and that she myghte
when nede shulde requyre goo aboute þ monasterp with
oute helpe/ And in the mornynge she hadde moze helth of
hyr Bodpe the melfe prayed fore/ And the. xxi. daye of
the sayde moneth of Julii the Bodpe of Seynt Birgette
was buryed in the sayde Monasterpe of Seynt Laurence
in a chesse of wode enclosyd in a tombe of marbull/ and in
the space of fyue wekys and a halfe the flesshe by Myra-
cle was clerely consumyd and goon / and nothyng lefte
but the clere whyte chynynge Bonys/ and after the sayde
Bonys and Relykes of Seynt Birgette were translatyd
from Rome to the sayde Monasterpe of Watzkenes in
Swecia the fourth nonas of Julii by the sayde Byrgerus
and Katherpne/ and after this blessyd woman Seynt Bir-
gette was canonyzed by pope boniface of that name the
nynth/ þ pere of our Lord god a thousande. CCC. lxxi.
as in the Bull of hyr canonyzacion appereth / A woman
of the dyocesse of Lyncopete callyd Elleby Snara with
great peyne/ and sorowe was deliuered of a deed Chyl-
de/ and when she was after her great peyne come to hyr
perfyte remembraunce with humble prayer she besoughte
almighty god that by þ merytes of his gloriouse espou-
se Seynt Birgette the Chylde myghte be restorpd to Lyfe
and made a bowe that if the Chylde came to lyfe that she
wolde vlyte the sepulcre of Seynt Birgette/ And anon
the Infante beganne to waxe hote/ and to take Brette
and afterwarde it was restorpd to full Lyfe wherfore the
Moder with great deuocyon/ and gladnes fulfyllynge
hyr auowe/ vlytyd the Relykes of Seynt Birgette in
the Monasterpe of Watzkenes aboute the Natyuite of
oure Lord certeyne persons of gothlande toke the Ses

The lyfe of seynt Byrgette.

and with a great Tempeste they were dyspuen into a place whiche was moche halowe of Water and there they Shyppe was all to Boylyd / and they tarped there a le nyght in great Hunger / and Colde / and Coude not remoue they Shyppe / At the wekys ende for asmoche as they were lyke to haue peryschyd for lacke of Sustenance they drew Cuttes amonge theym / whiche of theym shulde be kyllyd and made mete for the other / And he vpon whome the Lotte felle with great wepyng commyttyd hym to Seynt Birgette and prayde for helpe promysynge that if he escapyd that Daunger / he wolde bysytte hyr at hyr Monasterie of watstenes / And anon by Myracle they foude a great peace of Fleshe in the See / and when they hadde refresshyd theym selfe therewith there arose anon suche a great calmenes that in a lytell smalle Bote they came by great longe weyes in the See to londe / And as he vpon whome the Lotte felle was goynge towarde watstenes to fulfill his a bowe / by the waye he was takyn Prysoner / and was greuouly betyn & leyde in Pryson with many Irons vpon hym wherfore esteones he prayde to seynt Birgette for helpe / and anon as he hadde so doon / all his Irons / and Bondys felle fro hym and he toke his Journey towarde seynt Birgette withoute lette with great deuocion / In the Cytie of lyptzge there was a Peynter callyd Hery / which for the great loue that he hadde to seynt Birgette was wonte to sey many thynges amonge doctours of hyr Holynes and of the Bookys of hyr Heuently reuelacyons / wherfore on a tyme oon of the Doctours with great Indygnacyon sayd vnto hym but thou leuesayde he to speke of thys newe becesse / & of the Bokys of that olde matrone / I shall cause

the to be burnyd for thy erroure / and so he purposed to ha
ue don and causyd the Paynter to be cytyd / that the daye
folowynge he shuld appere before the Iuges / wherupon
the sayde Paynter wente to a Clerke that had also great
denocyon to Seynt Birgette to aske hym couceyle / and
he comfortyd hym ryghte charitably / and aduysyd hym
to be dyligent in prayer to almyghtye god / and to seynt
Birgette and bade hym drede nothyng but they wolde
helpe hym / And moze ouer he sayde that he and another
preeest callyd master Iohn Terto whiche also had great
deuocion to seynt Birgette wolde praye for hym to seynt
Birgette / and so they dydde / In the mornynge the sayde
Paynter beyng moch ferefull apperyd before þe Iuges
where he was straghtly examynyd / and many thynges
were leyde to his charge to haue conuictyd hym of here-
sy / But by the prayers of Seynt Birgette for whom he
sufferde that trouble / the sayde symple laye man not let-
terde / was so fulfylld with the holy goste and speke so
effectuoulye great hyghe mysteryes of almyghtye God
that his aduersaries coulde not resyste þe spyryt that spe
ke in hym / wherfore he was dyschargyd / and his aduer-
saries confysyd / Not longe after our Lorde toke ven-
geaunce of hym that was the pryncypall causer of that
dysturbaunce / for as he went on a nyght hoole to his bed
de the same nyght he was snytten with the fallynge sy-
kenes wherof he dyed / And anon his Bodye rotyd / and
corruptyd with suche an horryble stench that fewe men
durste come nyghe it / And with handelyng of the Bodye
the flesche came from the Bonys by great peaces / And
at the laste when men for his horryble sauoure refusyd to
bere hym to his graue / certeyne psonys that were blyd

Tholyse of seynt Birgette.

to clensoble styngyng pynyes where by yd to bere the
wretchyd Bodye to his Graue / and whenne they hadde
don they sayde that if they hadde known before / that he
had had so horryble a sauoure / that they woldenot haue
borne hym though they myght haue had the Double pry
ce that they hadde.

finis.

Cowde lette vs pray vnto this glorious spouse of our
saupoure Cryste Ihesu seynt Byrgette that she praye for
vs vnto our Lorde that by the mercys of hyr prayers af
ter this transitory & short lyfe we maye come to the euer
lastyng Lye in the blyss of heuyn. Amen.

A prayer to seynt Byrgette.



Birgitta mater bona
Dulcis ductrix et patrona
Nobis fer suffragia

Ausfragantes in hoc mari
Tuo ductus salutari
Duc ad vite breuia
O preclara tu dignare
Delictorum impetrare
Nobis christi beniam
Vt possimus respirare
Et excessus emendare
Consecuti gratiam
Confer vite sanctitatem
Corpori da sanitatem
Et quiesca tempore
Auge veram charitatem
Cordium da puritatem
Nos languentes roboras
Vite nostre rege cursum
Post hanc vitam transfer sursum
Animas ad gaudia

A prayer to seynt Byrgette.

Ubi deum contemplari
Tibi quoque sociari
Possimus in gloria. Amen.

Versus.

Cora pro nobis beata Birgitta sponsa christi preelecta
Ut ad Celestem patriam sit ipse nobis via recta. **Oratio.**

Deus qui ecclesiam tuam per beatam Birgittam sacris illuminare dignatus es et cōsiliis et exemplis cōcede propicius eius intercessionibus que pro nostris purgandis excessibus clementer ei reuelasti deuotis mentibus exequamur. Per christum dñm nostrum. Amen.

Another prayer to seynt Byrgette.

O Beata Birgitta late collaudata
Principissa suecie in terris vocata
Vita verbo stabilis solide fundata
Omnibus affabilis humilis monstrata
Post sponsi exequias casta approbata
Remotas prouincias es peregrinata
Christo sponsa nobilis pie adoptata
Nunc manes laudabilis christo copulata
Sanctorum reliquias pietate grata
Deuotis obsequiis multum venerata
In multis misteris aliis prelata
Coruscas miraculis celo sublimata
Iustis desideriis assiste perata
Regnis et ecclesie pace confirmata

Pro nostris miseris matrona beata
Sponsa sponsum dominum flecte aduocata
Versus multe filie regum Congregauerunt diuicias
Tu supergressa es vniuersas. Oratio.

Domine Ihesu criste qui beatam Birgittā prop-
ter multorum secretorum Inspirationem et sin-
gularem virtutum adornacionem sponsam tuam vocari
decreuisti: Presta quesumus vt eadem in vite moribus
conformemur & cum ea de mundi illecebris ad visionem
celestium transferamur. Qui viuīs & regnas. &c.

Thus endyth the Lyfe of Seynt Byrgette Enpryn-
ted at Lodon in flete strete at the sygne of the
George by Rycharde Wynson pryncer
vnto the kynges noble grace the. xx.
daye of february / In yere of
oure Lorde god a. M.
CCCC. and. xvi.





486
3
Hereafter foloweth a deuoute Boke compyled by may-
ster Walter Hylton to a deuoute man in temperall estate
howe he shulde rule hym / whiche is ryghte expedient for
every man / moste in especyall for theym that lyue in the
medylde lyfe & it shewyth what medelyd lyfe is / he that
wyl dyligently loke vpon it may therby the soner come
to some of þe hyghe vertues and blessyd lyfe that he shall
rede of in the begynnynge of this present Boke of the glo-
ryous Seyntys conteynyd in the same.

Howe a man þe woll be ghostly must fyrste vse moche
Bodely exercyse in penaunce and destropenge of synne.
Capitulum. *primum.*

Dere broder i cryst two maner of states the-
re are in holy Chyrche by the which cryste
soulys please god and get theym the blysse
of Heuyn / the one is bodely / and the other
is ghostly / bodely werkynge longeth pyn-
cypally to worldly men & wyemen þe which
lesfully vse worldlye goodes / and wylfully vse worldlye
busynes. Also it longeth to all yonge begynnynge men
the which comen newe out of worldly synnys to þe seruy-
ce of god / for to make theym able to ghostly werkynge &
for to breke downe þe vnburumnes of the body by dyscre-
cyon / and by suche Bodelye werkynge that it myghte be
couple and repy / & not moche contraryous to the spyryte in
ghostly werkynge / for seynt poule sayth as woman was
made for man / and not man for woman / ryght so bodely
werkynge was made for ghostly / & not ghostly for bodely
ly / bodely werkynge goth before / & ghostly comyth after
as seynt Poule sayeth. ¶ Non qd prius spirituale sed qd
prius animale deinde spirituale / And this is a cause why

A.i.

it behouyeth to be so / for we are borne in synne & corrupcy-
on of the flesh by the which we are so blyndyd & so ouer-
layed þ we haue neyther the ghostlye knowynge of god
by lyght of vnderstandynge / ne ghostlye felynge of hym
by clene desyre of louynge / & therfore we may not sodayn-
ly sterre out of this derke nyght of this fleshly corrupcy-
on into þ ghostly lyght / for we may not sustre it / ne be-
re it for syknes of our selfe no more than we may with our
bodely eyen whan they are sore beholde þ lyght of the son
& therfore we must abyde and werke by processe of tyme.
Fyrst by bodely werkys byslyly tyll we be dyschargyd of
this heuy burden of synne whiche letteth vs fro ghostlye
werkynge / & tyll our soules be somwat clensyd fro great
outwarde synnes & abled to ghostly werke / By this bo-
dely werkynge þ I speke of mayste thou vnderstode all
manner of good werkys þ thy soule dothe by þ wyttes &
the mēbers of thy body vnto thy selfe / as in fastynge wa-
kyng & in restraynyng of fleshely lustes by penaunce do-
ynge / or to thyne euen crysten by fullfyllynge of þ dedys
of mercy bodely or ghostly / or vnto god by sufferynge of
all bodely myscheuys for þ loue of ryghwysenes / All thy
se werkys done in trouthe by charyte please god / without
which they are nought / Than who so desyrythe for to be
occupyed ghostly / it is sykter & profytable to hym þ he be
fyyste well assayde a longe tyme in this bodely werkynge
for these bodely dedys are a tokē & a shewynge of mo-
rall vertues withoute whiche a soule is not able for to werke
ghostlye / Breke downe fyyste pryde in bodely beynge &
also within thy harte thynkynge / bostryng / & praysynge
of thy selfe / baynlykynge i thy selfe of ony thyng þ god
hath sent to þ bodely or ghostly / Breke downe also enuy
& yre agaynste thyne euēcrysten whether they be ryche or
pooze good or bad that thou hate hym not / ne haue dys-


deyne of hym wylfully neyther in worde ne in dede. Also
bzeke downe couetyse of worldly good that thou for that
holdynge/gettyng/oz sauynge of it offende not thy con
cyence/ne bzeke not charyte to god & to thyn eynocrysten
for loue of ony worldy good/but that thou gettyst to kepe
it/& spede it without loue and bayne lykynke of it as rea
son askyth in worshyp of god/& helpe of thyn euencrysten
Bzeke downe also as moch as thou mayst fleshly lykyn
ges eyther of accydye/oz bodely ease/ glotony oz lechery
and than whan thou hast ben we'l traueplyd & well asay
de in all suche bodely werkys/than mayste thou by gra
ce. oz deyne the to ghostlye werkynge.

Howe a man that is set only to ghostly lyuynge/shall
rule all his dedys by dyscrecyon without which they tur
ne often into vyce. Ca. ii.

U He grace & the goodnes of our Lord Ihesu cryst
that he hath shewyd to the in withdrawynge of
thyn herte fro luste / and lykynge of worldlye banys / &
ble of fleshely synnyng / And in turnynge of thy wyl en
tyerly to his Seruyce / and his plesaunce bryngeth into
myn herte moche mater to loue hym in his mercy / and
also it steryth me greatlye to strengthe the in thy good pur
pose / and in thy werkynge that thou haste begonne for
to brynge it to a good ende if that I coulde / And pryncy
pally for god / & sythen for tender affectyon of loue þ thou
haste to me if I be a wretche & vnworthy / I knowe well
the desyre of thyn herte þ thou desyrest greatlye to serue
our Lord by ghostly occupacyon all holly withouten let
tyng or troublynge of worldlye busynes þ thou mygh
test come by grace to more knowynge & ghostlye felynge

H. ii.

of god and of ghostly thynges/ this desyre is good as I
hope & of god for it is set vpon hym in charyte spiritual-
ly/neuerthelesse it is to refrayne and rule by dyscrecyon
as agaynste outwarde werkynge after þ state that thou
arte in/for charyte vnrulyd tourneth somtyme into vyce
and therfore it is layde in holy wytt. ¶ Ordinauit in
me charitatem/that is to saye/our Lorde geuynge to me
charyte/set it in ordre & in rule that it shulde not be loste
thruugh myn vndyscrecyon/tyght so this charyte / & this
desyre that our Lorde hath geuyn of his mercy to the is
for to rule and ordeyne how thou shalt pursue it after thy
degre askyth/and after the luyngge that thou hast vsyd
before tyme/and after þ grace of vertues that thou now
haste/Thou shalt not bitterly folowe thy desyre for to le-
ue occupacyon and busynes of the worlde þ which ar ne-
defull to vse in rewylngge of thy selfe and of all other that
are vnder thy kepynge/and geue the holly to ghostly oc-
cupacyon of Prayers and holy medytacyons / as it we-
re a frere or a Monke/or an other man þ were not boun-
de to the worlde be Chyl dren and seruaunts as thou arte
for it fallyth not to the/and if thou do soo thou keppst not
the order of Charyte. ¶ Also if thou woldyst leue bitterly
ghostly occupacyon namemely now after the grace that
god hath geuyn to the and set the holly to the busynes of
the worlde in fulfyllngge of the werkys of actyfe lyfe as
fully as an other man that neuer selyd deuocyon/ thou le-
uyst the ordre of charyte/for thy state askyth for to do bo-
the/eche of them in dyuerse tymes thou shalt medle the
werkys of actyfe lyfe with ghostely werkys of lyfe cōtem-
platyfe/ And than doest thou well/for thou shalt one ty-
me be busye with Martha for to rule/and gouerne thy
husholde. Thy chyl dren/thy seruaunts/thy neyghbou-
rys/thy ternaunts/if they doo well cōforte theyn therin

and helpe them/ if they doo euyl for to teche them a men-
de the/ & chastyse theym/ & thou shalt also loke and know
wysely thy thynges/ & thy worldly goodes be ryghtfully
kepte by thy seruauyntys/ gouernyd / & truely spendyd &
thou myght & more plenteuously fulfyll & dedys of mercy
with them bnto thy euencysten/ Also thou shalt with ma-
rye leue busynes of the worlde & sytte downe at the feet of
our Lorde by mekenes in prayers & in holy thoughtys/ &
in contemplacyon of hym as he geuyth the grace/ and so
shalt thou goe fro that one to that other medefully & ful-
fyll theym bothe/ And than kepeste thou well the order of
Charpte. 

CWnto what maner of mā belōgyth actyf lyfe. Ca. iiii.

NEuerthelesse that thou ne haue wonder of this &
I say/ therfore I shall tell the and declare to the a
lytyll of this moze openlye / Thou shalt vnderstande &
there is thre maners of Lyuynge / one is Actyfe lyfe/ an
other is contemplatyfe / the thyrde is made of bothe/ and
that is medelyd / Actyfe lyfe aboue length to worldlye
men & wpmen the whych are lewde in knowynge of ghost
lye occupacyon for they ne fele sauour ne deuocion by fer
uoure of loue as other men doo / ne they canne no skille
of it/ and yet neuerthelesse they haue drede of god and of
the payne of hell/ and therfore they flee synne and they ha
ue desyre for to please god/ and for to come to heuyn and
a good wyll haue to ther euencysten / bnto thysle men it is
nedefull & spedefull to ble the werkys of actyf lyfe as busy
lye as they maye in the helpe of themselfe & of theyr euen-
cysten/ for they canne not elles doo.

CWnto whom belongyth contemplatyfe lyfe. Ca. liii.

H. liii.

Contemplatyfe lyfe longeth alone to such men and wymen that for þe loue of god forsake all open synnes of the worlde and theyr flesche / and all busynes / charges & gouernaunce of worldly goodes & make them selfe poore & nakyd to the bare nede of the bodyly kynde & flee fro souereynite of all other men to the seruyce of god / vnto thys men it longeth for to traueyle / & occupye them inwardly for to gete thurgh the grace of our lord clennes in herte & peas in concyens by destroyinge of synne & receyvinge of vertues / & soo for to come to contemplacyon which clennes may not be had without great exarpcse of body and contynuell trauayle of the spirit in deuout prayers feruent desyres & ghostly medytacyons.

Unto whom belongeth medlyd lyfe. Ca.

b.

The thyrde lyfe þe is the medlyd lyfe longeth to men of bodyly chyche as to prelats and to other curats the whiche haue cure & soueraynte ouer other men for to teche & rule the bothe theyr bodies & theyr soules principally in fulfyllinge of the dedys of mercy bodelye & ghostly vnto thys men it longyth somtyme to vse werkyngs of mercy in actyfe lyfe in helpe & sustenaunce of them selfe & of theyr subgiectys & of other also / & somtyme for to leue all maner of busynes outward & to gyue theym vnto prayers / & medytacyons as redyng of holy wyrt & to other ghostly occupacyons after þe they fele them disposyd / Also it longeth to some tēporall men which haue souereynite with moch fauer of worldlye goodes / & haue also as it were lordshyp ouer other men for to gouerne & susteyne them as a fader hath ouer his chyldren / & a mayster ouer his seruaūtis & a Lord ouer his tēnāūtis / þe whiche men haue also receyvd of our Lordes gyfte grace of deuocy

on / & I partly sauoure of ghostly occupacyon / Wnto these
men also logeth medlyd lyfe þ is both actyfe & contempla
tyfe / For if thysle men stōdyngē þ charge / & þ bōde þ they
haue takyn wylleue vtterly þ busynes of the worlde / the
which ought skylfully to be blyd i fulfyllynge of her char
ge & holly gyue them to cōtēplatyf lyfe / they do not well /
for they kepe not þ ordre of charyte / for charyte as thou
knowyst well lyeth bothe in Loue of god & of thyn euen
cristen / & therfore it is þ he þ hath charyte to vse bothe in
werkynke now to þ one / & now to þ other / for he þ for þ
loue of god in cōtemplacyon leuyth the loue of his euen
cristen & doth not to them as he ought whan he is boude
therto / he fulfyllth not charyte / also on þ contraye wyse
who so hath so great regarde to werke of actyfe lyfe & to
busynes of þ worlde þ for the loue of his euēcristen he le
uyth gostly occupacyō vtterly after þ god hath dysposyd
hym therto / he fulfyllth not charyte / this is the sayinge
of seynt gregory / for though our lord for to styre some to
vse this medlyd lyfe / toke vpon hym selfe the persone of
such maner men both of prelatis of holy chyrch & of suche
other as are disposed therto as I haue sayd & gaue them
ensaumple by his owne werkynge þ they shuld vse this
medlyd lyfe as he dyd / One tyme he cōmonyd w men / &
medlyd w them / he wyngē his dedys of mercy for theym
taught the vncōnyngē & vnknewen by his prechynge / he
bysityd the syke & helpd theym of theyr dysseasys / he fed þ
hūgry & he cōfortyd þ sorry neuerthelesse other tymes he
leste þ cōuersacyō of all worldly men / & of this dyscyples
& went into desert vpon þ hylls & cōtynued all nyght in
prayers alone as the gospel sayth / therfore this medlyd
lyfe shewyth our lord in hym selfe to ensauple of all other
men þ haue takyn the charge of this medlyd lyfe / þ they
shuld one tyme gyue thē to busynes of worldly thynges

at resonable nede/ and to the werkys of actyfe lyfe in pro-
fyt of they? euencysten whiche they haue cure of/ and an
other tyme gyue them holly to deuocyon and contempla-
cyon/ in prayers/ and medytacyons.

How holy Bishoppys blyd medlyd lyfe. Ca. bi.

This lyfe ledde holy bishoppys which had cure of
menny's soules and mynystacyon of temporall
goodes/ for thysse holy men lefte not vtterly the mynystra-
cyon/ and the lokynge/ and the dyspendynge of worldly
goodes/ & gaue them holly to cōtemplacyon as moch gra-
ce of contemplacyon as they hadde/ but they lefte full ofte
they? owne rest in contemplacyon whan þ they had well
leuer haue byn styll/ for loue of they? euyncryste/ & enter-
metyd them with worldly busynes i helpynge of ther sub-
gyettyng & southly that was charyte/ for wysely/ and dys-
cretly they departyd they? lyuynge in two/ O tyme they
fulfyllyd the lower parte of charyte by werkys of actyfe
lyfe/ for they were bounde therto by takynge of her prelacye.
And an other tyme they fulfyllyd the hygher partye
of charyte in contemplacyon of god & of ghostly thynges
by prayers & medytacyons/ & so they had charyte to god
& to ther euencysten/ both in affeccyon of soule within/ &
also in shewynge of bodyly dedys without/ other men þ
were oonly contemplatyfe/ & were fre fro all curys/ & pre-
lacye/ they had full charyte to god & to they? euencysten
but it was oonly in affeccyon of they? soule / & not in out-
warde shewynge/ & in hap soo moche it was the more full
inwarde/ þ they myght not/ ne it nedyd not / ne it fyll not
for them to shewe it outwarde/ but theyse men that were
in prelacye/ & other also þ were onely temporall men had
full charyte in affeccyon within/ & also in werkynge and

that is properly this medlyd lyfe / bothe of actyfe / & of cō-
templatyfe lyfe / & southly for suche a man that is inspyry-
tuell souereynthe as prelatis / & curatys be / or in temporall
souereynthe as worldly Lordes / & maysters are / I holde
this medlyd lyfe best / & moost behouefull to them as lon-
ge as they are bounden therto / But to other that are free
not bounde to temporall mynystracyon / ne to spyrytuall
I hope that lyfe contemplatyfe alone if they myght come
therto southfastly were best / moost spedefull / moost me-
defull / moost fayre / & moost worthy to them for to vse & to
holde / & not for to leue it wylfully for any outwarde war-
kyng of actyfe lyfe / but if it were in great nede / at great
releuyng & comfortyng of other men eyther of theyr bo-
dys or of theyr soules / & than if nede aske at þ prayer & in
staunce of other / or ellys at the byddynge of his souerayne
I hope it be good to shewe it to the in outwarde werkys
of actyfe lyfe for a tyme in helpynge of theyr euencysten.

What lyfe moost accorbyd to hym that this was wryt-
ten to / And that a man that hath souerentye shall not gy-
ue hym bitterly to deuociō & leue worldly busynes. Ca. vii.

By this that I haue sayde a partye mayste thou vn-
derstonde whiche is oon / and whiche is other / and
which accorbyth moost to thy state of lyuyng / & southly
as methynkyth this medlyd lyfe accorbyth moost to the
sythen our lord hath ordeynyed & set the in the state of so-
ueraynte ouer other men as moche as it is / & hath lent the
abūdaunce of worldly goodes / for to rule & susteyne specy-
ally all thys þ are vnder thy gouernaunce / & thy lordshyp
after thy myghte & conynge / & also therewith thou haste

receyvyd grace of þe mercy of our lord for to knowe thy
selfe / & gostly desyre & sauoure of his loue. I hope þe thys
lyfe þe is medlyd is beste & accordyng most to þe for to tra-
uayle in and therfore depte wysely thy lyuynge / for wot
thou well if thou leue nedefull busynes of actyfe lyfe & be
rekles & take no kepe of thy worldly goodeshow they ar
spedyd & kepte ne makyst no force of thy subiectys and of
thy euencysten by cause of desyre & wyl þe thou hast only
to geue þe to gostly occupacyō / wenyng þe thou arte by
þe excused / if thou do so thou doest not wysly / for what at
all thy werkys worth whether they be bodyly or gostly /
but if they be done rightfully & resonably to þe worschyp of
god & after his byddynge / southly ryght noughte / than if
thou leue þe thyng þe thou arte bounde to by þe way of cha-
rtyte of ryght & reson / & wylt holly gyue þe to an other thin-
ge wylfully as it were to a more plesauce of god whiche
thou art not fully bounde to / thou doest not worschype dys-
cretly to hym / thou arte busy to worschyp his hed & his fa-
ce & to araye it fayre & curpously / but thou leuest his body
with þe feet raggyd & rent / & takest no kepe therof & there
thou worschypest hym not for it is bylany & no worschyp a-
mā for to be curpously arayed bpō his hed with perlys &
precyous stonys / & all his body nakyd & vare as it were a
begger / ryght so gostly it is no worschyp to god to crow-
ne his hed & leue his body bare / thou shalt vnderstonde þe
our Lord ihesu cryste as man is hed of his gostly bodye
whiche is holy chyrche / þe mēbres of his body are all cryste-
nyd men / some are armes / some are feet / & some are other
mēbres after sundry werkynge þe they vse in theyr lyuyn-
ge / thā if þe thou be busy wth all thy myghte for to aray his
hed þe is for to worschype hym selfe by mynde of his passy-
on & of his other werkys in his manhed by deuocō & me-
dytacyō of hym & forgettyst his feet þe at thy chyldren thy

seruacyte / thy tenacyte & all thyne euerythynge / & letyst the
spyll for default of keepynge vnarayed / vnkept & not tent
to as they ought for to be / thou pleasyst hym not / thou do
est no worschipp to hym / thou makest þ to kysse his mothe
by deuocyon & ghostly prayer / but thou treadest vpon his
feet & defoulyst them in as moche as thou wylt not tende
to them for necligēce of thy selfe / þ which thou haste take
cure of / thus thynkyst me / neuertheless if thou thynke þ
this is not south / for it were a feyre offyce to worschipp the
hed of hym / as for to be all daye occupied in medytacion
of þ manhed / than for to go lower to other werkys & ma-
ke cleane his feet as for to be busy bothe in worde & i dede
aboute þ helpe of thyne euerythynge / thynke not so for south
ly he wyl thanke the more for the meke waitynge of his
feet whan they are right foule & stynte vpon þ / than for all
the precyous penytyng / & arayenge þ thou canst make
aboute his hedde by mynde of his manhed / for it is sayre
enough / & nedythe not to be arayed of þ moch / but his
fet & his other mēbrys þ are somtyme euill arayed & had
nede to be lokyd & holpen by the namely sythen thou arte
bōnde therto / & therfore wyl he cūne the more thanke yf
thou wylt mekely & tēderly lōke to the / for þ more lower
seruice þ thou doest to thy Lorde for þ loue of hym or to
any of his mēbres whan nede & ryght askyth it w a glad
meke herte / þ more pleasyst thou hym / thynkynge þ it we
re ynough for the to be at þ leest degre & at the lowyst sta
te sythen it is his wyl þ it be so / for it semyth to me sythen
he hath put þ in þ state for to traueyle & serue other men /
that it is well done that thou shuldest fulfyll it after thy
myght / this ensauple I saye to þ not for thou doest not
thus as I saye / for I hope þ thou doest thus & better but
I wolde that thou shuldest doo thus gladly & not thynke
loth for to leue somtyme ghostly occupacyon & enterme-

te with worldly busynes in wyse keepyng & spendyng of
thy worldly goodes in good rulyng of thy seruauys &
of thy ternaitys & in other good werkys workyng to all
thy euencysten after thy myght/ but that thou shuldest
doo bothe werkys in dyuers tymes & with as good wyll
the one as the other if thou myghtyst/ As if thou haddest
prayed & ben occupied ghostly thou shalt after certeyne
tyme/ breke of that & then shalt thou busily and gladly
occupye the in some bodyly occupacyon to thy euency-
sten/ And also whanne thou haste ben busy, outwarde a
whyle with thy seruauys or with other men profitably
thou shalt breke of & turne agayne to thy prayers & thy
deuocions after god geuyth the grace & so shalt thou put
away by grace of oure Lorde/ slouth/ ydylnes/ & bayne
rest that cometh of thy fleshe vnder coloure of contem-
placyon & letteth the somtyme fro medefull/ and spedefull oc-
cupacyon in outwarde busynes & thou shalt be aye well
occupied Bodyly/ or ghostly/ and therfore if thou wylte
doo well thou shalt do ghostlye as Jacob dyd bodyly.

Now a man that is well traueyled & prouyd in dedys
of actyflyfe may passe forthe & atteyne to contemplacyō
which is fyguryd by iacobes wyfes rachell & lya. ca. viii.

Holy wyrt sayeth þ Jacob when he began to serue
his mayster Laban/ he coueptyd rachell his may-
ster doughter to his wyfe for her fayrhed/ & for her he ser-
uyd seuen yere but whan he wende to haue had her to his
wyfe/ he had fyrst lya þ other doughter i stede of Rachell
& after ward he toke rachell/ & so he had both at þ last/ by
Jacob i holy wyrt is vnderstonden an ouercomer of syn-
ys/ By thysse two wyues are vnderstande as Saynt

Gregory sayth / two lyues in holy Chyrche / actyfe lyfe / & contemplatyfe lyfe / lya is as moch for to saye as traueylous / & betokeneth actyfe lyfe / rachell is as moche to saye as syght of begynnynge that is god / and betokenyth lyfe contēplatyfe / lya bare chyldren / But she was so reysed rachell was fayre and louely / but she was barayn / than rygh as Jacob couetyd rachell for her fayrhed & yet had her nought whan he wolde / but fyrste he toke lya and afterwarde Rachell / ryght so eche man traueyllynge southfastlye in cōpuncyon by grace for synmys of the worldle & of þe fleshe to serue god in clēnes of good lyuynge / hath great desyre to haue rachell þe is for to haue rest i ghostly swetnes in deuocyon & contemplacyon / for it is so fayre / & so louely / and in hope for to haue that lyfe oonly he dysposyth hym to serue our Lorde with all his myghte / but often whan he wende to haue had Rachell / þe is rest in deuocyon / our Lorde suffred hym to be a sayde well in traueyle w lya / þe is eyther w tēptacyons of the worlde or ellys of þe deuyll / or of his fleshe / or ellys with other worldlye busynesse bodily or ghostlye in helpynge of his euen crysten & whan he is well tranayld with lya & nerehode ouertome / than our lorde geuyth hym rachell þe is grace & deuocyon & rest in cōcyēce / & than hath he both Rachell & Lya / So shalt thou do after ensaumples of Jacob take these two lyues Actyfe / and Contemplatyfe sythen god hath sent þe bothe / & ble þe oon with þe other By þe on lyfe shalt thou brynge forth frute of many good dedys in helpe of thyne euyn crysten / & that is by actyfe lyfe / & by þe other thou shalt be made fayre / bryght / and clene in þe souereyn bryghtnes þe is god begynnet & ender of all þe is made / & than shalt thou be southfastly Jacob ouergoer / & ouercomer of all synnes / & after this by gtace of god thy name shall be chaunged as Jacobes name was / & toyned into

Israell/ Israell is as moche for to save as a Man seynge
god/ thenne if thou be fyrste Jacob/ and discretlye wylte
vse thyse two lyues in tyme thou shalte after be Israell
that is verye contemplatyfe/ eyther in this Lyfe he wyl
delyuer the & make the fre fro chargys / & busynessys the
whiche thou arte bounde to/ or ellys after this lyfe full in þ
blysse of Heuyn/ whan thou comest thyder/ A man shall
desyre contemplatyfe for it is sayre and nedefull / therfo-
re thou shalte aye haue it in thy mynde and in thy desyre/
but thou shalte haue in blyng a ctyfe lyfe for it is so nede-
full & so spedefull/ therfore if thou be put fro reste in deuoc-
yon/ whan thou haddest leuer be still therat/ eyther by
thy chyldren or by thy seruauntys/ or by any of thyn euen
crysten for her p:ofyte or else of her hertys skylfully askyd
be not angry with them/ ne heuy ne dzedefull as thoughe
god wolde be wroth with the þ thou leuyest hym for any
other thyng/ for it is not so/ leue of lyghtly thy deuocyon
whether it be in prayer or medytacyon & goo do thy dede
& thy seruyce to thyn euencrysten as lyghtly as our lord
hym selfe bade þ do so/ & suffre mekely for his Loue with-
out grutchynge if thou may do both wout dysease & trou-
blyng of thyn hert by cause of medlyng of such busynes.

That a man shall somtyme haue the moze deuocyon
whan he hath be lettyd by outwarde werkys. Ca. . . it.

HOr it may fall sometyme that the moze troublyn-
ge that thou haste outwarde with a ctyfe werkys
the moze brennyng desyre thou shalte haue to god / and
the moze clere syghte of ghostly thynges by grace of our
Lorde in deuocyon whanne thou comest therto/ for it fa-
ryth therby as if thou haddest a lytyll cole and thou wol-
dest make a fyre therwith & make it to brenne/ thou wol-
dest fyrst ley to styckys & ouer hyle the cole with the sty-

kyes neuerthelesse when thou haste abyden a whyle & af-
terwarde blowest a lytyll/ anon shall sprynge out a great
flame of fyre/ for the styckys are all turnyd to fyre/ Right
so is ghostly thy wyll & thy desyre þ thou hast to god/ it is
as it were a lytyll cole of fyre in thy soule/ for it geuyth to
the somwhat of lyght/ & of ghostly hete/ but it is but lytyll
for often it waxyth colde/ & turnyth to fleschly reste/ and
sometyme into Idelines therfore it is good þ thou put to
styckys that are good werkys of actyfe lyfe/ & thoughe it
be so þ these werkys as it seemyth for a tyme let thy desy-
re þ it may not be so clene/ ne so feruent as thou woldest
be not to dzedefull therfore/ but abyde & suffre a whyle/ &
so blowe at þ fyre þ is fyrste goo & do thy werkys/ & after
goo than alone to thy prayers & medytacions/ & lyfte vp
thy herte to god/ & pray hym of his goodnes þ he wyll ac-
cepte thy werkys þ thou doest to his plesaunce & holde the
then as nought in thy owne syght but only at his mercy/
be a knowe mekely thy wretchydnes/ & thy strayte & arec-
te southfastly thy good dedys to hym i as moche as they
are good/ & i as moche as they are bade & not done dyscret-
ly w all cyrcustaucys þ are nedeful to a good dede for de-
faute of discrecion put them to thy selfe/ & tha for this me-
kenes shall all thy good dedys turne into a flame of fyre/
as styckys is layed bp on a cole/ and so shall thy good de-
dys ourwarde not hyndre thy deuocyon but rather make
it moze/ & moze ouer our lordes sayth i holy myt thus. *Ig-
nis in altari meo semp ardebit & sacerdos surgēs mane
subiciet ligna ut ignis nō extingatur/* Fyre shall euer bē
in myn auter & the preeft ryllynge at morowes shall put vn-
der stickis þ it be not quēchyd/ this fyre is loue & desyre to
god i a soule/ þ which lounyth for to be noysshyd & kept by
layēge to þ styckis þ it go not out/ thysse stickis are of dy-
uers maters som are of a tre & som are of an other/ a man

þ is letteryd & hath vnderstandynge of holy wryt if he ha
ue this fyre of deuocyon in his hert / it is good to hym to
gete hym styckys of holy ensamples & deuoute prayers
and noyssh the fyre with them / An other man vnlette
ryd may not so redely haue at his hande holy wrytte ne
doctours sayings / and therfore it nedyth to hym for to
do many good dedys outwarde to his eyn crysten and
kyndel the fyre of loue with theym / And so it is good that
eche man in his degre after þ he is dysposyd that he gete
hym styckys of o thyng or of other / eyther Prayers / or
medytacyons / or redynge in holy wryt or good bodely
werkys for to noyssh the fyre of loue in his soule that it
be not quenched for þ affeccyon of loue is tender & lygh
ly wyll banyshe awaye but if it be well kepte / & by good
dedys bodely / and ghostly cōtynuely noysshed / Nowe
than sythen our lord hath sent into thyn herte a lytyl spar
ke of this blessyd fyre þ is hym selfe as holy wrytte sayth.

Dominus noster ignis consumens est. **O**ure lorde
god is fyrer wastynge / for as bodely fyrer wastyth all Bo
dely thyng that may be wastyd / ryght soo ghostly fyre
that is god wastyth all maner of synne / and therfore our
Lorde is lykenyd to fyre wastynge / I pray the noyssh the
this fyrer this fyre is nought ellys but loue & charyte / this
hath he sent into the erthe as he saythe in the gospels (*Ignem
veni mittere in terrā & ad quid nisi ut ardeat*) I am
comen to sende fyre into the erthe / and wherto but that it
shulde Brenne that is god hath sente fyre of Loue and a
good desyre / and a gret wyll for to please hym into man
nys soule / and vnto this ende that after that a man shall
knowe if he may the better kepe it & noyssh the it & strength
it / and therby be sauyd / the more desyre that thou hast to
hym and for hym / the more is the fyre of Loue in the / and
the lesse that this desyre is in the / the lesse is the fyre / the

measure of this desyre howe moch it is neyther in thy selfe
or any other knoweste thou not / ne any man of hym selfe
but god only that groweth it / & therefore dyspute not with
thy selfe as though thou woldest knowe howe moche thy
desyre is / be busy for to desyre as moche as thou mayste /
but not for to wytte the mesure of thy desyre.

What is desyre to god for hym selfe. Ca.

Synt augustin saythe that the lyfe of euery godd
crysten man is a cōtynuell desyre to god / and that
is of great vertue / for it is a great cryenge in the crys of
god the feruentlyer thou desyrest / the hygher thou cryest
the better thou prayest & wyflyer thou thyngest / & what
is this desyre / couisly nothyng but lothyng of all this
worldys blyss of all fleschly lykyng in the herte / a won-
derfull louyng with a restfull peryng of endles blyss
and heuenly Joye / this thyng may be callyd a desyre to
god for hym selfe / if thou haue this desyre as I hope sy-
kerly & thou hast / I pray the kepe it well / and nouryssh
it wyfly / and whan thou shalt pray or thyngke make this
desyre begynnynge and endynge of all thy werke for to
encreace it / loke after none other felyng in thy Bodylye
wittys / ne seke after none other bodyly swetnes neyther
comynge ne sauourynge / ne wonderfull lyght / ne an-
gells lyght / ne though out Lorde hym selfe as vnto thy
lyght wolde apere to the Bodylye / charge it but a lytyll
but that all thy busynes be that thou myghtest fele south-
fastly in thy thought a lothyng & a full forsakyng of all
maner of synne / and all maner of vncleannes with a ghost-
ly espyght of it / howe foule / howe vglye / and howe payn-
full it is / and that thou myghtest haue a myghty desyrin-
ge to vertues & to mekenes / and to charyte / & to the blyss

B.i.

se of heuyn / this thynketh me were ghostlye comforte / &
ghostlye swetnes in mannyngs Soule / as for to haue clen-
nes in concyence fro wyckednes of all worldly hartes /
stable trouthe / meke hope / & full desyre to god / howe soe
euer that it be of other comfortys / and swetnessys.

¶ That in clenness of Concyence is the very comfort and
swetnesse. Ca.

Me thynketh that that swetnes is fyrer and touch-
fast that is felyd in clenness of cōscyence by mygh-
ty forsakynge / and lothynge of all synne / and with inward
desyghte / and feruent desyre of ghostly thyngys / All other
comfortys / and swetnessys of any maner of felynge but
if they helpe and lede to this ende / that is to clenness of cō-
cyence and ghostly desyre of god / are not fyrer to rest on
But now askyste thou whether this desyre be loue to god
as vnto this I saye that this desyre is not properly loue /
but it is a begynnynge / and a fallynge of loue / for loue
properlye is a full compelynge of the lover & theye lound
to gyder / as god and a soule into one / This compelynge
maye not be fully had in this lyfe but only in desyre and
longynge therto as by this Ensaumple / if a man loue an
other man whiche is absent / he desyryth greatlye his pre-
sence / Right so ghostly as longe as we ar in this lyfe our
Lorde is absent fro vs that we may neyther se hym / ne he
re hym / ne fele hym as he is / and therefore we may not ha-
ue vble of this full loue here in full lytynge / but we may
haue a desyre / and a great yernynge for to be present to
hym for to se hym in his Blyss / & fully for to be onyd to
hym i Loue / this desyre may we haue of his gyfte i this ly-
fe / by the whiche we shall be safe / for it is Loue vnto hym
as it maye be hadde here / thus Saynt Doule saythe.

Scientes qm̄ dum sumus in hoc corpore peregrina-
 mur a dño per fidem enim ambulamus ⁊ non per spem.
 audemus autem ⁊ bonam voluntatem habemus magis
 peregrinari a corpore ⁊ presentes esse ad deum: ⁊ iam cō-
 cedimus siue absentes siue presentes placere illi. Saynt
 Poule sayeth that as longe as we are in this body / we ar
 pylgrymes fro our Lorde that is we are absent fro He-
 uen in this ercple we goo by trougth not by syght / that is
 we lyue in trouth not in bodyly felynge / we dare and we
 haue a good wyll to be absent fro the body and be present
 to god / that is we for clenness in Concyence and lyker
 truiste offsaluatyon dare desyre partypng fro our body by
 Bodelye deth / and be presente to our Lorde. Neuerthe-
 lesse for we maye not yet therfore we stryue whether we
 be absente / or present for to please hym / that is we stryue
 apenste Synues of the worlde / and lykynge of the flesch
 by desyre to hym / for to bren in the fyre of desyre all thyng
 ge that letteth vs fro hym. But yet as by ste thou me / may
 a man haue this desyre in his herte contynuelly / the thyng
 bytynape as vnto this. I maye saye as me thyng that
 this desyre maye be hadde as for vertue / and profyte of it
 in herte contynuelly / but not in werkynge / ne blyngge as
 by this ensauple if thou were seke thou sholdest haue as
 eche man hath a kyndely desyre of bodelye hele contynu-
 elly in thy hert what that thou dydest whether thou sle-
 pe / or wake but not aye. I lyke for if thou slepe / or wake
 and thyngest on some worldye thynges / than thou hast
 thy desyre in hert oonly and not in werkynge / but when
 thou thyngest on thy Bodelye syknes ⁊ on thy hele / than
 thou hast it in blyngge / right so it is ghostly of desyre to god
 he þ hathe this desyre of þ gyfte of god if he slepe or ellys
 thyngke not on god / but on worldye thynges / yet he hath
 this desyre in hert / in his soule tyll þ he qm̄ dedely / but ano-

se of heuyn / this thynketh me were ghostlye comforte / &
ghostlye swetnes in mannys Soule / as for to haue clen-
nes in concyence fro wyckednes of all worldly haunte / in
stable trouthe / meke hope / & full desyre to god / howe soo-
uer that it be of other comfortys / and swetnessys.

¶ That in clenness of Concyence is the very comfort and
swetnesse. Ca.

Me thynketh that that swetnes is spker and Touch-
fast that is felyd in clenness of concyence by mygh-
ty forsakynge / and lothynge of all synne / and with inwar-
de syghte / and feruent desyre of ghostly thyngys / All other
comfortys / and swetnessys of any maner of felynge but
if they helpe and lede to this ende / that is to clenness of co-
ncyence and ghostly desyre of god / are not spker to rest on
But now askyste thou whether this desyre be loue to god
as vnto this I saye that this desyre is not properly loue /
but it is a begynnynge / and a callynge of loue / for loue
properlye is a full compelynge of the lover & theye louyd
to gyder / as god and a soule into one / This compelynge
maye not be fully had in this lyfe but oonly in desyre and
longynge therto as by this Ensaumple / if a man loue an
other man whiche is absent / he desyryth greatlye his pre-
sence / Right so ghostly as longe as we are in this lyfe our
Lorde is absent fro vs that we maye neyther se hym / ne he
re hym / ne fele hym as he is / and therfore we maye not ha-
ue y^e vse of this full loue here in full lybrynge / but we maye
haue a desyre / and a great perynyng for to be present to
hym for to se hym in his Blyssse / & fully for to be onyd to
hym in Loue / this desyre maye we haue of his gyfte in this ly-
fe / by the whiche we shall be safe / for it is Loue vnto hym
as it maye be hadde here / thus Saynt Poule saythe.

Scientes qm̄ dum sumus in hoc corpore peregrina-
 mur a dño per fidem enim ambulamus ⁊ non per spem
 audemus autem ⁊ bonam voluntatem habemus magis
 peregrinari a corpore ⁊ presentes esse ad deum: ⁊ iam cō-
 cedimus siue absentes siue presentes placere illi. Saynt
 Poule sapeþ that as longe as we are in this body / we ar
 p̄lgrymes fro our Lorde that is we are absent fro He-
 uen in this exyle we goo by trowth not by syght / that is
 we lye in trowth not in bodyly felynge / we dare and we
 haue a good wyll to be absent fro the body and be present
 to god / that is we for clenness in Concyence and lyker
 truste of saluacyon dare desyre partynge fro our body by
 Bodelye deth / and be presente to our Lorde / Neuethe-
 lesse for we maye not yet therfore we stryue whether we
 be absente / or present for to please hym / that is we stryue
 apenste Synues of the worlde / and lykynge of the fleshy
 by desyre to hym / for to bren in the fyre of desyre all thyng
 ge that letteth vs fro hym / But yet as kyte thou me / may
 a man haue this desyre in his herte contynuelly / the thyn-
 kyng naye as vnto this I maye saye as me thyngkyth that
 this desyre maye be hadde as for vertue / and profyte of it
 in herte contynuelly / but not in werkynge / ne blyngge as
 by this ensauple if thou were seke thou sholdeste haue as
 eche man hath a kyndely desyre of bodelye hele contyn-
 uelly in thy hert what that thou dyddest whether thou sle-
 pe / or wake but not aye I lyke / for if thou slepe / or wake
 and thyngkest on some worldye thynges / than thou haste
 thy desyre in hert oonly and not in werkynge / but whan
 thou thyngkest on thy Bodelye syknes ⁊ on thy hele / than
 thou hast it in blyngge / right so it is ghostly of desyre to god
 he þ̄ hath this desyre of þ̄ gyfte of god if he slepe or ellys
 thyngke not on god / but on worldye thynges / yet he hath
 this desyre in hert / in his soule tyll þ̄ he com dedely / but ano-

ne as he thynketh on god / or on clennes of lyuynge or of
Joyes of Heuen / thanne worketh his desyre to god as lo
ge as he keepeth his thought / and his entent to please god
eyther in Prayers / or in medytacion / or i any other good
dede of actyfe lyfe / then it is good that all our busynes be
fo: to stere this desyre & vse it by dyscrecyon nowe in oon
dede / nowe in an other after he is dysposyd / & hath grace
thereto / this desyre is roote of all thy workynge if it be me
defull / fo: wytte thou well what good dede that thou do
est fo: god bodyly / or ghostlye / it is an vlynge of this de
syre / & whan thou prayest / or thynkest doute not than if
thou desyre god / & therfore whan thou doest a good dede
or thynkest on god / dout not thynkyng in thy herte whe
ther thou desyrest or not / fo: thy dede sheweth thy desy
re / Some are vncunynge / & wene that they desyre not
god but if they euer be cryenge on god with wordys of
of they: mouthe / or ellys i they: herte as if they sayd thus
Lorde make me safe / or ellys such other / thysle wordys ar
good whether they be sayd with the mothe / or fourmyd
in the herte / fo: they styre a mannes herte to desyryng of
god / But neuer thelesse withoute any suche wordys a cle
ne thoughte of god / or of any ghostlye thyng of vertues
or of the manhed of Cryst / or of the Joyes of heuyn or of
vnderstonnyng of holy wytte with loue / may be better
than such wordys fo: a clene thoughte of god is southfast
desyre to hym and the more ghostly that the thoughte is /
the more is thy desyre / therfore be thou not i doute whā
thou prayest / or Thynkyst on god / or ellys whan thou
doest other outwarde good dedys to thy Cuencyent
whether thou desyrest hym or not / fo: thy dedys shewe
it / Neuer thelesse thoughe it be soo that all thy good de
dys Bodylye / and ghostlye are a shewynge of thy desyre
to god / yet is there dyuersyte betwyt ghostly dedys & bo

dyly/for dedys of contemplatyf lyfe are not so outwarde
as therfore whā thou prayest/or thynkyst on god thy desy
re to god is more hole/more seruente/more ghostlye than
whā thou doest other dedys to thy euencysten/nowe if
thou aske howe thou shalt kepe this desyre/and noyssh
it a lytell shall I tell the/not that thou shalt vse the same
forme as I saye/but that thou shuldest haue therby if us
de be some warnyng/ & techyng for to rule the in that
Occupasyon/ for I maye not/ne I can not tell the fully
what is best to the for to vse/but I shall say the somewhat
as methynketh.

How thou shalt dyspose the to deuocyon. Ca. xii.

In nyghtys after thy slepe / if thou wylte ryse for to
pray / & serue thy Lord / thou shalt fele thy selfe fyre
fleshely / heuy / & somtyme lusty / than shalt thou dyspose
the for to pray or to thynke som good thought for to quyt
kyn thy herte to god & set all thy busynes for to drawe by
thy thought fro worldly vanytes & fro bayne Imagyna
cyon & fallyth into thy mynde & thou may fele some deuo
cyon in thy sayenge / or ellys if thou wylt thynke on ghost
lye thynges & thou be not lettyd with such bayne though
ts of the worlde / or of thy fleshe / in thynkyng there ar
many maner of medytacyons which are beste to the can
I not saye / But I hope that that thought by the whiche
thou felest moost sauoure / and moost rest in / for the tyme
is beste to the / thou mayste if thou wylt some tyme thyn
ke on thy synnes befoze doon / & of thy frayltees that thou
fallyst in eche daye / and aske merce and forgyuenes for
them. Also after thys thou mayste thynke on the frayltes
the synners and the wretchydnes of thy euencysten body
ly / & ghostly with pyte & compassyon of them / & aske mer

expound
it with
spe/and forgyuenes for them as tenderly as for thy selfe/
as thou haddest doon them/that is a good thought
for I tell the forsooth thou mayste make of other menys
Synnys a pcepyous opntement for to helpe thy owne sou-
le whan thou hast mynde on them with compassyon and
sorrowe for them/this opntement is pcepyous thoughte the
spycter of it be not clene/for it is trespacle made of benygn-
tye for to destroye benygn/that is for to save thy owne Syn-
nes/and other menys Synnys/ if thou bete them with
sorrowe of herte/Pyte/and Compassyon/they turne into
trespace whiche makyth thy soule hole fro pryde/and en-
ure/and byngyth in Loue/and Charyte to thy euency-
sten/this thought is good somtyme for to haue.

CHowe a man shall haue mynde on trespites manhed/ &
of his passyon. Ca. xlii.

Also thou mayste haue mynde on the manhed of
our Lorde in his byrthe & in his passyon or in ony
of his werkys and fede thy thoughte with ghostly Ima-
gynacyons of it for to steepe thy affectyon more to the Lo-
ue of hym. This thought is good/and spedefull/namelye
whan it cometh freelye of goddys gyfte with deuocyon
and feruoure of the spyryte/ ellys a man maye not leght-
lye haue sauoure/ne deuocyon in it/ I holde it not spe-
dell to a man for to prese than to moche therupon as if he
wolde gete it by maystry/for he shall now breke his hed
and his bodye to/and he shall neuer be the nete/therefore
me thyukyng vnto the it is good for to haue in mynde his
manhed somtyme/and if deuocyon come withall and sa-
uoure/kepe it and folowe it for a tyme/but leue of soon/ &
hange not longe therupon/Also if deuocyon comme not
with mynde of the passyon stryue not/ne prese not to mo

che thereafter / take easely what wyl come and goo forth
to some other thought.

Howe a man shall thynke on Vertues / and on sayn-
tyes. Ca. xlvi.

Also other thoughtys there are þ ben more ghost-
lye as for to thynke on vertues & for to se by lyght
of vnderstandynge the Vertue of mekenes / what it is &
howe a man sholde be meke / And also what is pacyence
clennes / ryghtwysnes / charyte / chastyte / & sobryte & su-
che other and howe a man shulde gete all these vertues /
and by suche thoughtys for to haue great desyre / and lon-
gynge to these vertues for to haue theym / and also for to
haue a ghostly syght of the pryncypall vertues as of trou-
the / hope and charyte. By the syght & desyre of these ver-
tues a soule shulde moue / and fele moche grace of our
Lorde / withouten whiche grace a mannes soule is halfe
blynde and withouten sauoure o: ghostly swetnes / Also
for to thynke on sayntys / as the apostles martyrs / confes-
sourys and holy byrgens / beholde inwardlye the holy ly-
uynge / the grace / and the vertues that oure Lorde gaue
theym theyr lyuynge / and by the mynde of this styre thy
owne herte for to take ensauple of them vnto better ly-
uynge.

Of our Lady & of our Lorde Ihesu howe a man shall
beholde theyr holynes. Ca. xv.

Also the mynde of our Lady saynt mary aboue all
other sayntys / for to se with thy ghostly eye / the
B. llii.

abundaunce of grace in her holy soule whan she was be-
 re lyuynge þ our lord gaue her alone passynge all other
 sayntys/ for she was fullyllyd with all vertues withoute
 wem of synne shewynge full mekenes & perfyte charyte/
 and fully with these the fayrnesse of all other vertues too
 holly that there myghte no styrynge of pryde/ne Enuy/
 ne wrothe/ne fleschlye lykyng / ne no manner of Syn-
 ne entre into her herte ne defoule þ soule l ony pte of it/by
 þ beholdynge of the fayrhed of this blesyd soule myght
 a manys herte be styryd into ghosly comforte greatly/
 And moche more thanne aboue this is the beholdynge of
 the soule of our lord Ihesu which was fully onyd to the
 godhed/passynge withoute comparyson/our Lady and
 all other creatures/ for in the persone of Ihesu are two
 kynges that is god/and man fully onyd togyder/ By þ
 due of this blesfull onynge which may not be tolde ne co-
 cepyd by manys wytte the soule of Ihesu hath recey-
 uyd the full hed of wysdome/and loue/ & all goodnes as
 the Apostle saythe. *Plenitudo diuinitatis inhabitat in*
Cristo corporaliter. That is the godhed was onyd fully
 to the manhed in the soule of Ihesu/ & so by the soule dwel-
 lynge in the body/ the mynde of the manhed of our Lord
 was Illumynyed aboue all other that ben/ or shalbe/ and
 vpon this wyse for to beholde the vertues & the ouer pas-
 synge grace of the soule of Ihesu/ shall be ryght comforta-
 ble to a manys soule.

Of beholdynge of the myghte/ the wysdom/ the good-
 nes and the mercy of god in his creatures. Ca. xvi.

Also the mynde of þ myght/ the wysdome/ & good-
 nes of our lord in all his creatureys/ for as moche

as we maye not see god fully in hymselfe here lyuynge/
therfore we shulde beholde loue/drede/and wonder/his
myght/his wysdome/and his goodnes in his werkys/ &
in his creatures/ Also for to thynke on the mercede of oure
Lord that he hath shewyd to me/and to the/ & to all Syn
full captiues that haue ben combyrd in Synne and spa
ryd so longe in the deuyls pryson/howe our Lorde pa
cendly suffryd vs lyue in our Synne & toke no vengea
ce on vs as he myghte haue doon ryghtwyslye/ and put
vs into Helle if his Loue had not lettyd hym/ but for Lo
ue he sparyd vs/ He had pytte on vs & sent his grace into
oure hertys and callyd vs out of our Synne/and by his
grace hath tournyd our wyll holly to hym/ And for to ha
ue hym and for his loue to forsake all manner of Synne/
The mynde of his mercy/and of his goodnes with other
circumstauncys/moo than I can o: maye reherse nowe
brynge into a soule grete truste of our Lord/ and full ho
pe of saluacyon/and kindlyth the desyre of Loue mygh
tly to the Joyes of Heuen.

Howe the mynde of the wretchydnes and of perylls
of this worlde make a soule to desyre to Heuen. Ca. xvi.

Also for to thynke on the wretchydnes / Myfche
ues/and perylls Bodily/and ghostly that falle
in this Lyfe/and after for to thynke on the Joyes of He
uen howe moch blisse there is and Joye/for there is ney
ther Synne/ne sorrowe/ne passyon/ne payne/hunger/ne
thyrste/soze/ne syknes/dowte/ne drede/shame/ne shen
shyp/ne defaute of myghte/lackynge of lyghte/ne wan
tyng of loue/but there is loueraigne sayched/lyghtenes
streighte/hele/lykyng/aye lastyng wysdom/loue/peas

for Blisse
John

woꝛshipp / syꝛernes / rest / ioye / & blyſſe / Inough euer with
outen ende / the moze that thou thynkſte / and feylſte the
wꝛetchydnes of this lyfe / the moze feruently ſhalt thou de-
ſyre the ioye / and the reſte of the blyſſe of Heuyn / Many
men are couetous of woꝛldly woꝛshippes and erthly ry-
ches and thynke nowe dꝛemyng / now wakynge / how &
by what meanys they myght come therto & therfoze they
forgete the mynde of themſelfe / & the peyns of hell / & the
Joyes of heuyn / ſouthlye they are not wyſe / they are ly-
ke to Chyldeꝛen that rennde after butterflyes / and foꝛ they
loke not to theyꝛ feet / they fall ſometyme ſone downe and
bꝛeake theyꝛ legges / what is all the pompe / & the woꝛshipp
of this woꝛlde iꝛyches / oꝛ in ſolyste but a butterfly / ſouth-
ly no thyng eylls / and yet moche leſſe / therfoze I praye
the be thou couetous of the Joyes of Heuyn / and thou
ſhalt haue woꝛshipp / and rycheſſe that euer ſhall laſte / foꝛ
at yꝛ laſte ende whan woꝛldly couetous men bꝛynge no
good in theyꝛ hondys foꝛ all theyꝛ woꝛshippes / and all
theyꝛ Rycheſſys are toꝛnyd into noughte / ſaue ſorowe &
peyne / than ſhall woꝛldly men yꝛ foꝛſake trewely all bay-
ne woꝛshippys / and rycheſſys of this woꝛlde / oꝛ eylls if
they haue rycheſſe / and woꝛshippys they ſet noughte by
them / ne they ſet not theyꝛ Loue / ne lyfynge in them but
lyue euer in drede / and in mekenes / and in hope / and ſom-
tyme in ſorowe & abyde the mercy of god pacyently they
ſhall thanne haue fully that they here couetyd / foꝛ they
ſhall be crownded wꝛynges and ſtyꝛe up with our Lorde
Jheſu into the blyſſe of Heuyn / Also there be many other
medytacyons mo than I can ſay which that god putteth
into a mannyſ mynde foꝛ to ſtyꝛe the affeccyon / and the
reaſon of mannyſ ſoule to lothe vanities of this woꝛlde /
and foꝛ to deſyre the Joyes of Heuyn. Theſe woꝛdes I
ſay not to the as I had fully chemyd yꝛ maner of medyta

cyons as they are wrought in a manns soule/ but I touch
the them to the a lytell that thou myghtest by this haue
more vnderstandynge.

**How a man shall doo when he felth no sauoure ne co
forte in his medytacyons. Ca.** xviii.

Neuerthelesse me thyntyth it is good to the þ what
thou dysposyst the to thyne on god as I haue be
fore sayde or on other wyse and perauenture thou felst no
sauoure ne deuocyon in thy thyngynge but only a naked
mynde and a weke wyll/ þ thou woldest sayne thyne on
god/ but thou canste not/ than I hope it is good to the þ
thou stryue not to moche with thy selfe for thou myghtest
so lyghly falle into more darknes but if thou were more
slye in thy werkynge/ and therfore I holde it then moost
syker vnto the for to saye thy pater noster and thy Ave/ or
ellys thy matens/ or ellys for to rede vpon thy saulter/ for
that is euermore a syker standarde þ wyll not fayle/ who
so maye cleue thereto he shall not erre/ and if thou mayste
by thy prayer gete deuocyon / loke than if this deuocyon
be only in affectyon that is to saye in great desyre to god
with ghostly deylte/ holde forth than thy saynge and bry
ke not lyghly of/ for often it fallyth that prayenge with þ
mouth/ getyth and keppeþ deuocyon/ and if a man cease
of saynge/ deuocyon banysþ heth awaye/ Neuerthelesse
if deuocyon of prayers brynge into thy herte a deuoute
thought of the manhed of our Lord or of any of the other
before sayde/ & this thought shulde be lettyd by thy sayn
ge than mayste thou cease of thy saynge/ and occupy the
with medytacyon tyll it passe away.

Where of a man nedyrth to be ware i meditaciō. ca. xii.

But of certeyn thynges the behouyrth to be ware in
thy medytacyons somme shall I tell the / One is
whan thou haste hadde a ghostly thought or Imagyna-
cyon of the manhed of our Lorde or of suche bodily thyng-
ges / and thy soule hath ben cōfortyd and fed therwyt / &
it passyth away by the selfe / be not to busy to holde it styll
with maystry / for it is than turned to peyne and to bytter-
nes / Also if it passe not away but dwell styll in thy mynde
without any traueyle of thy selfe / and thou for comfort of
it wyll not leue it / and therefore it reuyth the of thy slepe in
nyghtys / or ellys in dayes fro other good dedys / or ellys
for grete feruoure of thy body / thy body or thy hedde fal-
lyth into great febylnes / Than shalt thou wyllfully breke
of whanne tyme comyth / somtyme whanne thou haste
moost deuocyon and were lotheste for to leue it as whan
it passyth resonable tyme or ellys it turneth to dysease of
thy euencysten / But if thou do soothou doest not well
as me thyneke the wyselfe neyther / a worldly man or wo-
man that feyth not perauenture deuocyon twyse in a ye-
re if he fele by the grace of our lorde Ihesu great cōpunc-
cyon for his Synnyss / or ellys haue mynde on the passy-
on of our Lorde / if he were put fro his slepe / and his rest
a nyght / or two / or thre vntyll his Red werke / it is no for-
ce / for it comyth to theym but sel dome / But to the or to
an other man that hath the maner of werkyng in custo-
me as it were eche other daye / it is spedefull for to haue
dyscrecyon in youre werkyng and not fully falle therto
for to folowe it as moche as wyll come / & I holde þ it is
good to the to vse this manner in what deuocyon þ thou

he that thou hangenot to longe therupon eether to put þ
fro thy mete/ or fro thy slepe in tyme/ or for to dyscase ony
other man vnkyllfully/ the wyse man sayth thus (*Omnia
tempus habent*) all thynges haue tyme/ Another thyng
that the behouyth to be ware of is this/ whā thy thought
hath ben occuppyed in Imagynacyon of the Manhed of
our Lorde/ or in any suche other/ and after this thou arte
busy with all the desyre of thy Herte for to seke knowyn-
ge/ or felynge more ghostlye of the godhed / prese not to
moche theron/ ne suffre not thy desyre/ ne thy Herte tary
to longe there in/ as yf thou were abydyng after some
quaynte styngge/ or wonderfull felynge other than thou
hast had before tyme/ thou shalt not do so/ it is ynough
to the and to me for to haue a desyre / and a longynge to
our lord/ and if he wyl of his grace frelye ouer this de-
syre sende vs of his ghostlye lyghte/ and open our ghost-
lye eye for to knowe more of hym than we haue hadde be-
fore by comon traueyle/ thanke we hym therof/ and if he
wyl not for we are not yet meke ynoughe/ or ellys we ar
not dysposyd by clemmes of lyuynge in other sydes to re-
ceyue that grace/ thanne shall we mekely knowe our ow-
ne wretchednes and holde vs payde with desyre that we
haue to hym and with other comyn thoughtys that now
lyghly fall vnder our Imagynacyon/ as of oure Syn-
nes/ or Crystes passyon/ or such other/ or ellys with pray-
ers/ or of the Sauter/ or some other/ and loue hym wth
all our herte that he wolle geue vs ony parte of his grace/
And if thou doo otherwyle thou mayste lyghly be begy-
ld by the spyryt of erreure for thy presumption/ for it is
great foly a man by his owne wytte for to prese so moche
into ghostlye thynges/ but if he felyd plente of grace / for
the wyse man saythe (*Scrutatoꝝ maiestatis opprime-
tur a gloria*) That is to saye a ransaker of the myghte of

god and of his mageste/ without great clemens and meke-
nes shall be ouerlede and opprelyd in hym selfe/ & ther-
fore the wyse man sayeth in a nother place on this wyse.
Micioꝛa tene quiesieris et forcioꝛa tene scrutatus fueris.
That is foꝛ to saye/ Hyghe thynges that are aboue thy
wytte and thy reason seke not/ and great thynges that
are aboue thy myght ransake not/ By thysle wordys the
wyse man forbedyth not vtterlye foꝛ to seke/ and ransake
ghostlye and heuenly thynges/ but he forbedyth dethe vs þ
as long as we are fleshye and not clemysd fro bayne lo-
ue of the worlde that we take not vpon vs by oure owne
traueyle ne by oure owne wytte foꝛ to ransake oꝛ to feele
ghostlye thynges/ ne though we fele ghostlye thyngys
and great fetuoure of the loue of god soo moche that we
set at nought all earthlye thynges/ & vs thynkpyth that we
wolde foꝛ goddys loue forsake all the Joyes and all the
welche of this worlde/ yet are we not anone able and re-
dy foꝛ to seke and beholde ghostlye thynges that are abo-
ue vs vntyll our soule be made sotyll and tyll it be made
sad and stable in vertues by pꝛoces of tyme and increas-
yng of grace/ foꝛ as seynt gregory sayth/ no man soday-
nelye is made souerayn in grace/ but fro lpytll he begyn-
nyth and by pꝛoces waxyth vntyll he be pertyte. Amen.

¶ Here folowyth the table.

¶ Howe a man that wyll be ghostlye must fyrste vse mo-
che bodely exercyse i penaunce & destroying of syn. Ca. i.

¶ Howe a man that is set onely to ghostlye lpynges shall
rule all his dedys by dyscrecyon without whiche they tur-
ne often into vyce. Ca. ii.

¶ Vnto what maner man belongyth actyfe lyfe. Ca. iiii.

¶ Vnto whom belongyth contemplatyf lyfe. Ca. v.

¶ Vnto whom belongeth medlyd lyfe. Ca. vi.

How holy Bishoppes bled medlyd lyfe & that a man
that hath souereynte shall not gyue hym only to deuocyon
and vtterly leue worldly busynes. Ca. vi.

What lyfe moost accordyd to hym that this was wyrt
ten to. Ca. vii.

How a man that is well traucted and prynced in de-
vys of actyfe lyfe may passe fourthe and attayne to Con-
templacyon whiche is figuryd by Iacobes wyues Ra-
chell and Lya. Ca. viii.

That a man shall sometime haue the more deuocyon
whan he hath ben lettyd by outward thyngs. Ca. ix.

What is desyre to god for hymself. Ca. x.

That in clemmes of conscience is the very comfort &
swetnes. Ca. xi.

How thou shalt dyspose thy self to deuocyon. Ca. xii.

How a man shall haue myght an ctyllis manhed &
of his passyon. Ca. xiii.

How a mā shall thynke on deth & on seyntys. Ca. xiiii.

Of our Ladye and of oure lord Ihesu/ How a man
shall beholde theyr holynes. Ca. xv.

Of beholdynge of the myght/ the wysdome / the good-
nes and the mercy of god to his creatures. Ca. xvi.

How the mynde of the wretchydnes & of perylls of
this worlde makyth a soule to desyre heuyn. Ca. xvii.

How a man shall doo when he feleth no sauoure ne cō-
forte in his medytacions. Ca. xviii.

Wherfore a mā nedyth to beware i meditacio. Ca. xix.

Thus endyth a deuoute booke cōpyld by mayster wa-
ter Hylton/ Emprynted at lōdon in flete strete at the sig-
ne of the George by (Rycharde Dynson) prynter vnto
kynges noble grace. in the yere of our Lorde god a. M.
CCCC. & vi. & endyd in the laste daye of february.

151
The first of the most famous
and most useful of the
ancient and modern
languages of the world
is the English language
which is the most useful
and most useful of the
world.



AL. 11. 11. 11.
MVSEVM
BRITAN
NICVM

